ol. XCVII, No. 5 November, 1937

The Ecclesiastical Review

onthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE MYSTICAL BODY AND THE SACRED HEART 417
Social Aspects.
The Reverend GEORGE E. GANSS, S.J., St. Marys, Kansas.
TEACHING THE MASS TO CHILDREN 427
The Rev. J. T. McMAHON, D.D., South Perth, Western Australia.
A RECALL TO SAINT AUGUSTINE 435
The Very Reverend PAUL F. HEALY, O.S.A., Villanova, Pennsylvania.
THE RUTHENIAN QUESTION IN THE UNITED STATES 448
Pastoral Problems and Good Will.
The Reverend DESMOND A. SCHMAL, S.J., Mundelein, Illinois.
THE WORLD'S GREATEST HEROES 462
The Right Reverend Monsignor T. J. BRENNAN, Berkeley, California.
A STRIPLING OF TWELVE 467
The Catholic Anthropological Conference.
The Reverend L. H. TIBESAR, M.M., Maryknoll, New York.
MORE ON SEXUAL PEDAGOGY 470
The Reverend ALFRED SCHNEPP, S.M., San Antonio, Texas.
ANOTHER CRUCIFIX WITH A "TOTIES QUOTIES" INDULGENCE 478
The Very Reverend VALENTINE T. SCHAAF, O.F.M., J.C.D., The Catholic University of America.
THE OLDEST HYMN TO MARY 485
The Reverend ISIDORE RODRIGUEZ, O.F.M., Ph.D., St. Bonaventure, New York.
MISSIONS, NOVENAS AND DEVOTIONS 491
I. Missionary and Novena Preacher.
II. The Reverend LEO J. WALTER, O.Carm., New Baltimore, Pennsylvania.
PROPER WHEAT FOR ALTAR BREAD 496

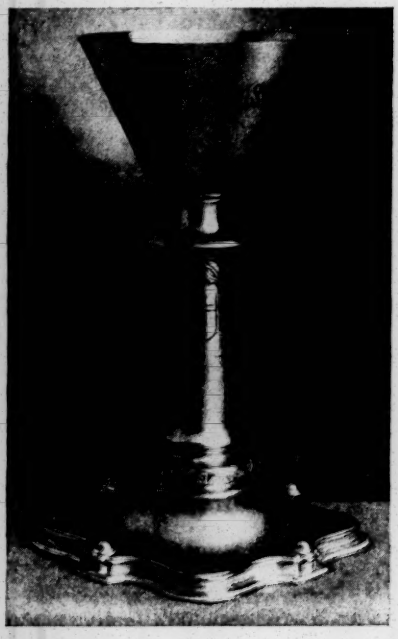
CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

Copyright, 1937. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.



We illustrate a new, modernly designed Chalice No. 4424 of Sterling Silver, Gold Plated, Sold Complete with Paten in Durable Case.

IN its ecclesiastical products, where perfection is a requisite, Gorham offers unvarying quality. Liturgically correct, with a beauty which is in itself a tribute, the chalice illustrated is representative of the most complete Gorham line.

DESIGNS AND ESTIMATES ON REQUEST

The Gorham Company

ECCLESIASTICAL DEPT. PROVIDENCE, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

January issue of 1937 is exhausted. Any subscriber who has an extra copy to spare would confer a favor by sending it to us.

Contents Continued

STUDIES AND CONFERENCES:

The World's Greatest Heroes 462
The Right Reverend Monsignor T. J. Brennan, Berkeley, California.
A Stripling of Twelve 467
The Catholic Anthropological Conference.
The Reverend L. H. Tibesar, M.M., Maryknoll, N. Y.
More on Sexual Pedagogy 470
The Reverend Alfred Schnepp, S.M., San Antonio, Texas.
Catechist Handling Matrimonial Dispensation 475
Another Crucifix with a "Toties Quoties" Indulgence 478
The Council in a Religious House 482
Lotio Vaginalis 483
The Oldest Hymn to Mary 485
The Reverend Isidore Rodriguez, O.F.M., St. Bonaventure, New York.
Conventual Mass 490
Missions, Novenas and Devotions 491
I. Missionary and Novena Preacher.
II. The Reverend Leo J. Walter, O.Carm., New Baltimore, Pennsylvania.
The Meaning of "Infernum" 495
Proper Wheat for Altar Bread 496
Private Benediction with Ciborium 497
Public Veneration of Relics 498

BOOK REVIEWS:

Kealy: The Introductory Libellus in Church Court Procedure 499
May: Cardinal Newman 500
Dowd: A Conspectus of Modern Catholic Thought on the Essence of the Eucharistic Sacrifice 501
Toth: Die Kirche Christi 502
Schroeder: Disciplinary Decrees of the General Councils 503
Arendzen: The Holy Trinity 503
Noble: La Vie Pecheresse 504
Franke: Das Heil der Volker 506

BOOK NOTES ..... 508 BOOKS RECEIVED 510

The Rite of Adult Baptism

This vest-pocket manual gives the complete Rite in both Latin and English (printed in red and black) just as found in the **Ritual**, with its 53 numbered sections.

The symbols and ceremonies are lucidly explained.

An invaluable brochure for **Priests** who are instructing prospective converts; as well as for the **Converts** themselves and their **Sponsors**, who will be able through it to follow the beautiful prayers of the Rite and understand the meaning of the whole ceremony.

Bound in imitation leather, attractive and durable; 100 pages; size 3¾ by 6 inches.

Price { **60 cents a copy** / **$2.50 for five copies**

The Dolphin Press - - - 1722 Arch Street, Philadelphia, Pa.

NEXT SUNDAY'S SERMON

By the

REVEREND JOHN K. SHARP, A.M., S.T.B.

A companion volume to OUR PREACHING, by the same author, who is Professor of Homiletics and Catechetics, Diocesan Seminary of the Immaculate Conception, Huntington, L. I., N. Y.

Next Sunday's Sermon is the fruit of a preaching and parish service of twenty years and a teaching experience almost as long.

It considers first, the PREACHER, then, the WORLD which he tries to persuade to Christ, and finally, the SERMON.

This last section makes up the major part of the volume, and discusses in helpful fashion such practical topics as—

1. Various forms of sermon composition and the means of interest and persuasion.
2. Building the Sermon:
   - How some prepare.
   - Gathering, organizing, planning, developing the sermon material.
   - Aim, main thought, division, introduction, application, conclusion of the sermon.
   - Writing, reading, verbatim recitation, impromptu and extempore preaching.
3. Delivering the Sermon covers phonetics, a list of mispronunciations, foreignisms, mechanics of voice and speech, breathing, articulation, public reading, public prayer, gesture and posture, good preaching personality, vital speaking, common causes of ineffective preaching.

   Confidence while preaching, tests, charts, diagrams, etc.

Pertinent illustrations and examples are woven all through the pages, so as to make the book both interesting and practical.

More than a generation has passed since a book on this subject has appeared in English.

Our Preaching, by the same author, was published last year, and has been well received both here and abroad.

Price, $2.00 net

THE
ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VIII.—(XCVII).—NOVEMBER, 1937.—No. 5.

THE MYSTICAL BODY AND THE SACRED HEART.

Social Aspects.

IN AN ARTICLE in the October number of the REVIEW we saw that the *doctrine* of the mystical body is aptly complemented by *devotion* to the Sacred Heart. For this devotion is a great means of these latter ages, established by Christ in order to bring the members of the mystical body first to strong personal love of Himself, and consequently to the performance of those actions through which they reap the benefits which their membership can bring to themselves and society. We now take up the social aspects of our topic.

I. SOCIAL ASPECTS.

The doctrine of the mystical body furnishes a remedy for all the false principles now threatening to subvert society. To cite a few examples, the excessive collectivism of the totalitarian state almost obliterates the individual's importance; to strengthen the unity of the nation, it suppresses the citizen's legitimate activities and inalienable rights. But the doctrine of the mystical body enhances the individual's worth by recognizing him as a man possessing supernatural life and a destiny of personal happiness to be merited through his personal actions. To-day excessive racial pride and nationalism have made classes and nations alike all too ready to join arms in ghastly modern war. But men, who realize what it means to belong to Christ's mystical body, will reflect with St. Paul that in it there is neither Jew nor Greek nor lowly Scythian (whom the arrogant Greek

contemned as the member of an inferior race), but all are one in Christ, that is, all are equally members of Christ's mystical body. In our day of capitalistic excesses charity has grown cold among men. But the man deeply conscious of his membership in the mystical body will realize that kindness done to one of Christ's little ones is kindness shown to Christ: for each of his own good acts improves the entire mystical body.

Since, however, the body cannot be active save by the activity of its members, it is evident that these remedies cannot be put into effect unless the single members of the mystical body apply them. Devotion to the Sacred Heart is a great means to further this application, not only because it fosters that sanctification of the individuals which must precede the social action of the mystical body, but especially because it is itself intrinsically fitted to promote social amelioration. It strives to make Christ, the head of the body, rule over society; and the society over which Christ truly reigns will be governed by His principles whilst its members enjoy the tranquility of order. Moreover, it brings the members of the mystical body to vigorous participation in that united spiritual and temporal social action which makes up Christian solidarity.

Our Saviour Himself gave the devotion this pronounced social character, for He made it plain to St. Margaret Mary that He wishes to reign in societies no less than in individuals. He has continually promised rich blessings to social groups which would acknowledge His sovereignty and consecrate themselves to His Sacred Heart. "This lovable Heart," the saint wrote on 17 June, 1689, "will reign in spite of Satan and his agents. . . . It desires . . . to enter with pomp and splendor into the houses of kings and princes, that it may be honored in them as much as it was outraged, despised and humiliated in its Passion."[1] Then Jesus went on to specify exactly what he wanted done in one court, that of France. He bade St. Margaret Mary inform the king that He wished him to consecrate himself to his adorable Heart. This Heart "would reign in his palace, be painted on his flags and engraved on the arms of his soldiers."

On 28 August, 1689, by further specifying the exact manner in which God wished His design to be carried out, the saint

[1] Gauthey, Monseigneur, *Vie et Œuvres de la Bienheureuse Marguerite-Marie Alacoque*, Tome Deuxieme, *Œuvres*, Paris, Poussielgue, 1915, Lettre C, pp. 434-437.

showed that Jesus desires the heads of societies to exert their influence toward securing public honor for His Sacred Heart. The Eternal Father wishes a picture of the Sacred Heart placed in a specially constructed chapel, " there to receive the consecration and homage of the king and of the whole court ". The Sacred Heart has chosen the king " to obtain the authorization of the Holy See for a Mass in its honor, and to secure all the other privileges which ought to go with this devotion." [2] If the king does this, Jesus will repay him with magnificent temporal and spiritual blessings.

Louis XIV did not carry out these measures. But the French Catholics—weak though their present hopes may be—are still striving and planning to hasten the day when the government of France will officially do what the king neglected.

St. Margaret Mary deemed the Sacred Heart a refuge in public misfortune, and devotion to Him a remedy for social evils. In point of fact, the social reign of the Sacred Heart has been much promoted in times of public calamity, when with manifest Christian solidarity cities, nations, the Church herself have offered Him public acts of consecration and reparation. The citizens of Marseilles took such action during the plague of 1722. During the French Revolution loyal Catholics sought protection from the Sacred Heart. In the nineteenth century the Catholics of France made devotion to the Sacred Heart an integral part of their plans for religious and national restoration.

The practice of consecrating social groups to the Sacred Heart has grown increasingly familiar since 1850. Associations of every kind—farmers' and laborers' unions, families, parishes, dioceses, religious congregations, even states—have consecrated themselves. There is, indeed, good reason to believe that Christ, not content with a general consecration of a nation, wishes provinces, cities, towns, schools, shops and factories to consecrate themselves to His Sacred Heart. Such consecration, we must remember, is an implicit promise to abide by His principles, especially as they are proclaimed anew by the Popes in their encyclicals. What a means toward Christian solidarity!

Much of the credit for this intense promotion of the social reign of the Sacred Heart as an antidote to present-day social

[2] Gauthey, *op. cit.*, Lettre CVII, pp. 454-457.

evils is due to the Apostleship of Prayer in League with the Sacred Heart. Under the guidance of Father Henri Ramière, who in 1861 adapted its organization to parishes, it spread throughout the world. Father Ramière utilized *Le Messager du Cœur de Jésus* to publish article after article on the social reign of the Sacred Heart.[3] To-day these writings read much like an anticipated commentary on the encyclicals of Leo XIII and Pius XI. The French Revolution began, he wrote in 1880, with the Declaration of the Rights of Man and a proclamation of the social downfall of Christ; we should strive to make this Revolution end in a recognition of the rights of God and of the duties which mankind has toward its Saviour and King. On other occasions he explained that Freemasonry (termed " the Synagogue of Satan " by Pius IX) was the chief earthly enemy of the social reign of the Sacred Heart. He exposed the harm being wrought to Christ's social reign by the all too prevalent principle that in private life a man can be a good Christian, but as an official of the state he must be *athée*. He maintained that if Christ's reign was to be established, devotion to the Sacred Heart must be propagated among the children. Finally, when the Vatican Council was called, both Father Ramière and the Apostleship which he directed participated vigorously in the campaign urging Pope Pius IX to consecrate the City and the World (*Urbem et Orbem*) to the Sacred Heart. Father Ramière died in 1884, but the movements he inaugurated remained vigorously alive. His fondest ideals—and more—have been realized under Leo XIII and Pius XI.

In 1899 Pope Leo consecrated the whole human race to the Sacred Heart, in order to hasten the achievement of Christ's social reign over all mankind. Sister Mary of the Divine Heart, a grandniece of the renowned sociologist Bishop Ketteler of Cologne, and superioress of the Convent of the Good Shepherd in Oporto, Portugal, was the instrument by which Providence led the Pope to take this step. On 6 January, 1899, she wrote the Holy Father that during his recent dangerous illness Christ had informed her " that He would prolong the life of your Holiness in order that the consecration of the entire world to

[3] In 1893 these articles were assembled into a book aptly entitled *Le Regne Social du Cœur de Jésus*, ouvrage revu et mis en ordre par un Père de la Compagnie de Jésus, Toulouse, Messager du Cœur de Jésus, 1892.

His Divine Heart might be accomplished. . . . Our Lord made me understand that by this new movement which was to take place in the worship of His Divine Heart, He would cause a new light to shine over the whole world. . . . His desire to reign, to be loved and glorified, is so ardent that He wills that your Holiness should offer to Him the hearts of all those who in virtue of holy baptism belong to Him, . . . and the hearts of those who have not yet through holy baptism received spiritual life . . . that thus their spiritual birth may be hastened." She thought, too, that Jesus would be pleased " if the devotion of the first Friday of the month were increased, by means of an exhortation from your Holiness to the clergy and the faithful, as well as by the granting of fresh indulgences." [4]

This letter reached Pope Leo on 15 January and touched him deeply. He charged Cardinal Jacobini to investigate the matter, and the Cardinal soon informed him that there was good reason to believe the supernatural character of Sister Mary's message. On 12 February the Pope told Monsignor Isoard that he intended to consecrate the whole human race to the Sacred Heart. He took care to make his pontifical act independent of Sister Mary's communications; but it is worthy of note that he carried out everything she asked him to do. Not long before he issued *Annum Sacrum,* the encyclical enjoining the consecration of mankind to the Sacred Heart, with burning words Pope Leo exclaimed to Bishop Doutreloup of Liège: " I know that this act will very soon draw down on the world the mercies we hope for. . . . I am going to perform the most important act of my pontificate." [5]

Annum Sacrum is permeated with the idea of social consecration to the Sacred Heart, King of all men, as a remedy for the evils harassing society. The Pope said he had a design certain to bring rich benefits to Christendom and the whole race; it involved " world-wide and solemn testimony of allegiance . . . to Jesus Christ, who is the Head and Supreme Lord of the race ". In full Christian solidarity as many Catholics as possible were to consecrate themselves to the Sacred Heart on one given date, " that so the aspirations of so many thousands

[4] Quoted by Alcaniz, Florentino, S.J., *La Devoción al Corazon de Jesús,* Granada, Spain, C. Mendez Marquez, 1933, pp. 90-95.

[5] Quoted by Alcaniz, *op. cit.,* pp. 96, 97.

. . . should be borne to the temple of heaven on the same day. . . . Such an act of consecration . . . gives to *States* a hope for better things." The formula for this act of consecration was sent out with the encyclical. Many echoes of *Annum Sacrum* recur in *Quas Primas,* by which Pius XI instituted the Feast of Christ the King. He ordered the annual renewal of Leo's act of consecration of the human race. "And this we did," he tells us in *Miserentissimus Redemptor,*" in order . . . to bind with Christian love . . . all peoples to the heart of the King of kings."

Leo XIII promoted social consecration to the Sacred Heart. With no less energy Pius XI has stressed the importance of adding to this practice that of social reparation. This fact is plainly evident from *Miserentissimus Redemptor,* On the Reparation Due to the Sacred Heart (8 May 1928). The Pope praises "the frequent practice of making solemn reparation not only by individuals but often by whole *parishes, dioceses* and even *nations,*" and ardently wishes "that this practice . . . possess the seal of highest approval of our apostolic authority, so that it may likewise come to be practised universally and in a most solemn manner by all Christian peoples." In a passage basing the reparation practised in devotion to the Sacred Heart on the doctrine of the mystical body, Pope Pius XI explains that we have this duty precisely because we are members of the mystical body and should fill up what is wanting to the sufferings of Christ. "From this holy practice," he tells us, "we may expect many signal blessings, not only for individuals but for society itself, domestic and civil."

In *Caritate Christi Compulsi,* On the Distress of our Times (3 May, 1932) the Pope complemented the social doctrines of *Quadragesimo Anno* by treating the spiritual weapons necessary against the organized attack of militant atheism (prayer and penance or expiation) and at the same time enjoined that during the entire octave of the Feast of the Sacred Heart public reparation was to be made in the spirit of the instructions given in *Miserentissimus Redemptor.* During this octave, then, he employed devotion to the Sacred Heart to bring the whole mystical body to act in fullest Christian solidarity by pouring a deluge of corporate prayer and reparation into heaven for the sake of unfortunate society. Impressive indeed are the words closing

the encyclical: " The Divine Heart of Jesus cannot but be moved at the prayers and sacrifices of His Church, and He will finally say to His spouse "—Spouse of Christ is but another name for mystical body—" weeping at His feet under the weight of so many griefs and woes: 'Great is thy faith; be it done to thee as thou wilt.' "

II. Sacred Heart and Christ the King

Perhaps, however, the power of devotion to the Sacred Heart to bring the mystical body to Christian solidarity of social action is most apparent through its part in gradually evolving the modern devotion to Christ the King. This great integrating force of Catholicism may be termed a new phase of devotion to the Sacred Heart, so largely has it sprung from it. The Apostleship of Prayer continued its energetic activity in the campaign to establish the social reign of Christ.[6] Thanks in no small measure to Father Ramière, whose ideas lived after him, the centenary of the French Revolution was celebrated by a world-wide drive to consecrate families to the Sacred Heart, in order to hasten His social reign. From time to time—for example in 1903, 1921, and 1923—the monthly intention proposed to the Apostleship's members dealt with the social reign of the Sacred Heart.

Father Sanna Solaro was the first to broach (in 1897) the idea of a feast which would concretize the abstract notion of Christ's social reign. He drew up a Mass and Office which were presented to the Sacred Congregation of Rites in 1899. No action was taken, however, until 1911, when the International Eucharistic Congress of Madrid made use of Father Solaro's idea and expressed the desire that all Eucharistic Congresses would seek means to propagate the idea of Christ's social reign among the people at large. Thanks to Monsignor Crepin, Rector of Montmartre, and Father Zelle, in 1912 the Congress of Vienne asked for the institution of a feast in honor of Christ the King. In 1914 the social reign of Christ through the Eucharist formed the theme of the discussions at the Eucharistic Congress of Lourdes. They were terminated abruptly by the outbreak of the world war, but not before Father Calot, director

[6] Cf. *Le Messager du Cœur de Jésus*, Octobre, 1926, Toulouse, p. 538 ff.

general of the Apostleship of Prayer, had proposed the establishment of a feast in honor of Christ's social reign. A signed petition was sent to the Holy Father.

Throughout the war the matter lay dormant, but it was revived again in 1920. Benedict XV was favorable, and the campaign was begun which terminated in *Quas Primas*. It was conducted chiefly by George de Noaillat, a French layman who was president of the Society for the Social Reign of Christ. At his solicitation Father Calot brought the world-wide Apostleship of Prayer to vigorous activity in behalf of this cause. Thanks especially to the editors of the *Messengers* in so many countries, a petition signed by 742 cardinals, archbishops and bishops was sent to Rome. Seventeen superior generals of religious orders gave the movement their hearty support. After the Eucharistic Congress of Rome in 1924, the Pope let it be known that before he would act he wished to know the mind of the laity. The mere effort to ascertain it would prepare the people to understand the importance of his action. Once more the editors of all the *Messengers* were enlisted, and petitions poured in from France, Italy, Poland, Hungary, Canada, the Americas, China. Articles on the subject, too, appeared in numerous periodicals. In two of unusual significance published in *Razon y Fe* for March and April, 1925, the Spanish moralist and liturgist Father Juan B. Ferreres showed how consonant with the Church's history it would be to establish an entirely new feast in honor of Christ as King, and he suggested that it be assigned to the last Sunday in October. On this last point the Roman periodical *Ephemerides Liturgicae* disagreed; Christ's Kingship, its editors thought, could well be celebrated on the Epiphany. On 11 December, 1925, the discussion was authoritatively closed when *Quas Primas* announced the institution of the new and solemn feast of Christ the King.

This encyclical inveighed against secularism, the aggregate of evils sprung from the expulsion of Christ and His principles from public life, and it expounded and proclaimed our Lord's kingship over society. It ordered that this dogmatic truth should be conveyed to the people each year through solemn celebrations suited to this purpose. Part of the ceremony enjoined, too, was the annual public recitation of Leo's Act of Consecration of all mankind to the Sacred Heart. When Pius

XI closed the Holy Year on 31 December, 1925, he was the first priest to sing the Mass of Christ the King. Devotion to the Sacred Heart, so much concerned to promote the sanctification of the individual members of the mystical body, had now flowered into the dynamic social devotion of our day through which the entire mystical body renders enthusiastic homage and services to its Head, Christ the King.

III. Three Grand Concepts in Synthesis.

The wheel set moving by the preaching of Christ has now run a full turn back to its starting-point, and those three grand concepts of modern Catholicism which to some have seemed to be rivals—the mystical body, devotion to the Sacred Heart and devotion to Christ the King—can now be seen aptly complementing one another in a synthesis which is dogmatically sound.

Christ came as a King and founded a kingdom which St. Paul called Christ's body. In His providential solicitude for the welfare of this mystical body Jesus established devotion to His Sacred Heart. He did this to unite its members more closely to Himself by love, and more intimately among themselves, through charity, into solidarity of action in the practice of Christian virtue. Largely as the upshot of this devotion His entire mystical body now honors Him as its all-wise King who rules by love. Each year it pays Him this homage in a special way on two solemn feasts, that of His Sacred Heart and that of His Kingship, when it publicly consecrates anew the whole of mankind to His Sacred Heart.

To sum up this article and its forerunner in last month's Review briefly, the *doctrine* of the mystical body is aptly complemented by that ensemble of thoughts, emotions and practices which is *devotion* to the Sacred Heart. For this devotion is a great means of these later days, inaugurated by Christ Himself and fostered by His vicars, to bring the members of the mystical body to a strong personal love of Christ, so as to make them perform the actions whereby they realize those benefits which their membership in the mystical body can bring to themselves and society. If we, by following the lead of our modern Popes, intelligently practise devotion to the Sacred Heart of Christ, the King who is the head of that supernatural society which is His mystical body, we shall be active, enthusiastic members of

that body, and the body itself will exert tremendous force in the field of social action. Finally, if we desire, in order to facilitate the practice of such devotion, a short formula embodying these three grand concepts of modern Catholicism, I think we can get it by amplifying a little that rallying cry still animating the Catholics of Mexico and Spain, *Viva Cristo Rey!*

Hail Christ our King, whose adorable Heart is the symbol reminding us of that burning love for each and every one of us, the members of Your mystical body, the Church!

GEORGE E. GANSS, S.J.

St. Mary's, Kansas.

TEACHING THE MASS TO CHILDREN.

IT IS the Mass that matters—wherever the faith is strong and living there the Mass matters. The present Holy Father, Pope Pius XI calls for a more active participation by the laity in the Mass. He says: " The faithful come to the sacred places of worship to draw piety from its chief source by active participation in the Eucharistic Sacrifice. It is really necessary that the faithful should not assist at the sacred ceremonies like outsiders or mute spectators."

The Mass is a combined offering of priest and people. Listen to the priest at the " Orate Fratres "—" Pray, brethren, that my sacrifice and yours may be acceptable to God." The missal prayers begin with an " Oremus ".

The Mass is an action, a purposeful activity, an experience to be lived through. " Outsiders or mute spectators " cannot be said to participate in that action. " It is the Mass that matters "—but it matters only in so far as we enter into it, take part in it, become coöfferers with the priest.

If we attend Mass as passively receptive as we sit before a cinema screen, present, but inactive, gazing at something going on before our eyes, at something being done for us by the priest, looking but understanding not, the Mass will not matter for us as it did for the Catholics of old, who prayed the Mass with the priest.

As the Mass is an action, the best approach to it is through action. The Mass can become an experience for even the youngest children, provided we whet their curiosity, and rouse their interest through class discussion, problem work, object lessons, and expression exercises. If the Mass is to be an experience, the child must be prepared to appreciate it in a child-like way; otherwise he will fall into a kind of listlessness as soon as the Mass commences.

Pray the Mass is the ideal we are striving for: not pray at or during Mass, but pray the Mass with the priest. How may the " pray-the-Mass-ideal " be introduced into our class-rooms? The practical suggestions which follow are based on my text book.[1]

[1] *" Pray the Mass " I & II*, J. T. McMahon, Pelligrini & Co., Sydney, 1935. Part *I* for Grade schools: Part *II* for High Schools.

Liturgy Day on Friday.

It is respectfully recommended that the Mass deserves a special section in the Christian Doctrine syllabus, with a detailed course for each class from elementary to secondary, and that a text book be prescribed. The chapter on the Mass in our Catechisms is not enough.

The teachers of religion in all the classes of every type of school might devote Friday's Christian Doctrine period to the study of the liturgy, giving most of the time to the Mass. In *Liturgy for the Class Room,* I outline in detail how Friday's period may be used to best advantage. With Friday as the Mass day we claim to have lessened the number of absentees on Sunday morning, and to have given a new meaning to attendance at Sunday's Mass to many.

Why not make Friday a liturgical day for the people also? Ask the children to bring their parents to Mass on Friday morning. While the boys serve, let the girls have a part by appointing half-a-dozen of them, in turn, to use the front seats, and to answer the priest from there. Before Mass begins, announce the Mass of the day that is about to be celebrated, and indicate where it is to be found in the small missal, and how the congregation may follow it. When Friday's Mass is finished, help the congregation to mark their missals for the following Sunday. During the Christian Doctrine period on that day link up the instruction with the morning's Mass, and thus add the practical note which always attracts children. This also gives an opportunity to encourage more children to come to Mass on Fridays.[2]

Teaching the "Whys".

The aim of teaching to think in religion should always be present to us teachers during the religious lesson. In accordance with that aim, children, even very young children, should be taught the "whys" of everything they do as Catholics, and especially the "whys" of the ceremonies of the Mass. If we want the child to assist at Mass with intelligent piety, not merely with enforced immobility, we must impress upon him that there is a meaning in every detail of the ceremonies of the Mass, in

[2] *Liturgy for the Class-room,* J. T. McMahon, Pelligrini & Co., Sydney, 1934, pleads for a better place for the Liturgy within our class-rooms.

the movements of the priest, even in the different tones of his voice.

Let us divide children into three groups:

(a) *Children up to nine years:* The aim of our instruction is to make the children curious by asking them to observe certain things on Sundays. We send them to Mass with questions to be answered; on Fridays we sow "whys" that the children must solve by observing the priest on Sundays, and on Monday morning we check up on the answers. By a gradual progression one can cover the externals of the Mass in a school year. For example: on Fridays we may ask the following "whys", which will direct the observation of the children on Sunday. What is the priest wearing? Why does he wear vestments? What is that mysterious bundle he is carrying? Why is he bending low at the foot of the altar? Why does he kiss the altar? Why does he open his hands while at the missal? Why does he turn round to the people?—and so on until you lead the children from the Sign of the Cross to the Last Blessing.

On Monday mornings listen patiently to the observations of the children. They will probably startle you. Be satisfied that you have set their minds working. That surely is the response we seek as teachers.

(b) *Children from nine to twelve years:* These middle years call for action methods, for example, making a class scrapbook of illustrations and articles on the Mass. Set the boys to make a model altar, and the girls to work miniature vestments, and use these articles to go through the action of the Mass; prepare the altar for Mass; invite the children into the sacristy; gather them around the altar, and have object lessons; divide the action of the Mass into steps, and when they are well known, have the children dramatize them and invite the parishioners to see it done.

Children of this age should know the parts of the Mass in order, and the explanation of each part. The Montessori card system for teaching the structure of the Mass, using white cards for the Proper and colored cards for the Ordinary, provides another form of expression work that is suitable to this group.

Adopt the ancient division of the Mass, as the Mass of the Catechumens and the Mass of the Faithful. The whole text of the Ordinary of the Mass can be put on cards; each prayer

printed on a separate card. Take, for example, the Mass of the Catechumens, write the prayers on a colored card, say blue. Since the Proper parts of the Mass vary so much, let them be represented wherever they occur by white cards bearing the title only. The child will place the cards in the order in which they occur during the Mass of the Catechumens. There will be fourteen cards, nine blue representing the Ordinary, and five white for the Proper as follows: (1) Sign of the Cross; (2) Psalm 42; (3) Confiteor; (4) Prayer ascending the altar; (5) Prayer kissing the altar; (6) Introit (white card with title only); (7) Kyrie Eleison; (8) Gloria; (9) Collect (white card with title only); (10) Epistle (white card with title only); (11) Gradual (white card with title only); (12) Prayer before the Gospel; (13) Gospel (white card); (14) Creed. The children in turn take this envelope containing the blue and white cards and set the cards out on a table in order of sequence, inserting the white cards of the Proper where they occur.

For convenience' sake divide the Mass of the Faithful into three subdivisions: the Offertory, the Canon, the Communion. Adopt a different color scheme for each subdivision, retaining white for the Proper right through. The child places the cards, say green, of the Offertory in their order, and inserts the white cards of the Proper in their place. He does the same with the Canon and the Communion. Placing one group below the other in successive lines, the child learns how to build up for himself the marvellous structure of the Mass, "an edifice of words," words of profound and eternal meaning. The child sees spread out before him on the table the sequence and plan of the Mass, and he can be easily encouraged to learn the prayers on the cards.

(c) *Children of twelve years and after:* We might call the period of twelve years and after, which Part *II* of this text book caters to, the Missal Years. The aim of our teaching during this period is to train the children in the missal habit by instruction and personal example. On Fridays show your class the Ordo, explain how to read it, and let each one find out the Mass for the coming Sunday. As many of the children will have a Sunday missal, do not burden them with commemorations.

The missal has been called " God's wonder book ". In search of " wonder " let us go to the missal, selecting for our meditation an Introit, an Oratio, a Sequence, or any one of the prayers of the ordinary. Gradually the beauty of the missal prayers will unfold themselves; they will illuminate our minds and animate our hearts, and send us back to our classes enthusiasts for " God's wonder book ".

The missal is not a book to be merely read: its prayers both ordinary and proper are to be spiritually browsed upon as long as thought and nourishment sparkle from them.

No matter how we try to explain it, the Mass remains the Mystery of Faith (*Mysterium Fidei*), which will always demand much from our Faith. If in our prayers, meditations, and spiritual lives we move nearer and nearer to the Mass as the centre, glimpses of its treasures will reward us.

Our pupils must be convinced also that it is not permitted to us to understand fully this Mystery of Faith, and that our constant petition must be that God may grant us stronger faith, deeper devotion, and more active participation in the Holy Mass.

Correlating Sacred Scripture.

We have but to glance through a missal to realize how largely Holy Scripture enters into its composition, forming, as it were, the woof of the fabric. In the course of the liturgical year considerable portions of all the books of the Bible from Genesis to the Apocalypse are read. The missal offers a new avenue of approach to the Holy Scriptures. During the ages of faith the people knew the Scriptures in print, symbol, and dramatic presentations. In this our Catechism age, we are failing largely because we have minimized the Scriptures. Here is a way back. Take the Gospel of the Sunday, go to the Scriptures and let the pupils see it in its context. Enlist the aid of a commentary to bring out the meaning of the passage. One Gospel thus verified and worked over is worth dozens committed to memory.

This indirect approach to Holy Scripture may succeed in bringing the pupils to a better knowledge of and love for the written word, where our direct appeal in the Scripture lesson fails. Pupils so trained to pause over Scripture extracts may be gradually led to desire to read the Gospels for themselves, and, that once established as a habit, we may wisely leave the rest to the Bible itself.

There is a fruitful field for correlating Sacred Scripture with the missal. I have mentioned the Gospels only, but there is no reason why an enthusiastic teacher may not lead his pupils to verify the extracts from the Psalms, the Epistles, and other references. Such correlation must necessarily help the teacher by sending him back to the Scriptures to look up the extracts, and then further into commentaries to see the background and catch the local color in preparation for his talk to the class during Friday's lesson on the Mass for the coming Sunday.

Mass Projects.

(1) *The Picture Cycle* (for children from five to eight years). The making of scrap-books on the Mass is the main activity.

(2) *The Story Cycle* (for children from eight to twelve years). I suggest first the dressing in dramatized form, of the altar for Mass, and secondly a helpful way of learning the story of the different parts of the Mass.

(3) *The Liturgy Cycle* (from twelve years of age and upward). The various activities for children of twelve years and over lead to a missal habit, and a deeper appreciation of the liturgy. I suggest Mass projects on (1) a reference book on the Mass; (2) a weekly calendar; (3) a mass study circle; (4) a Mass day in school for parents and friends; (5) lecturettes prepared and given to the class by pupils on some aspect of the Mass, for example, talks on the saints in the Canon.

It is profitable to remind our classes that the word " canonize ", which we use so frequently, meant originally to enter a name on the liturgical list, which was recited during the Canon. The names mentioned in the Canon were recognized as saints, and so " canonized ". The saints mentioned are martyrs. This is a proof of the antiquity of the Canon, for it was not until the fourth century that the Church instituted feasts in honor of saints who were not martyrs. Some acquaintance with these names should deepen our appreciation of the Canon.

Appoint pupils to prepare and read lecturettes on each of the Canon saints. Sufficient material will be found in a Catholic Truth Society Pamphlet, *Saints of the Canon of the Mass* by Florence Maguire.

Saying the Missal Prayers.

The goal of active participation will be made more accessible if we train our pupils to say the Mass prayers, and not merely read them silently. The priest says many of the prayers in the missal aloud. He forms the words with his lips during the great silence of the Canon.

The prayer before the Divine Office exhorts the priest "to recite this office worthily, attentively and devoutly." He is bound to "recite" it, not merely read it. The obligation to form the words is a wise one, for concentration and attention are aided when one says the prayers, forming the words with lips and tongue. Saying the words demands more attention than reading them. It takes more time, yes, but devotion is increased.

Pupils should be encouraged to make their own some of the prayers of the Ordinary: for example, the prayer ascending the altar, kissing the altar stone, the Gloria, the prayer before the Gospel, the Creed, the "Suscipe, Sancte Pater", the wine and water, offering the chalice, "Lavabo," "Suscipe, Sancta Trinitas", Sanctus, the mementos, "Pater Noster" and "Libera nos", prayers before Communion, prayers at Communion, and the prayer before the Last Gospel. Set one of these prayers once a week to be memorized. The task will not be heavy, when so spread out. Within a school year there will be ample time to increase the period to two weeks or more for the longer prayers, if the class has some difficulty with them. I suggest that this exercise be kept up every year for pupils of twelve years onward. Open Friday's lesson by asking for the prayer to be memorized.

The advantages are many. Pupils will say these prayers with greater devotion because they are more familiar with them. Pupils will also be inclined to use some of the missal prayers for their own private use.

The Dialogue Mass.

In recent years much attention is given in liturgical publications to the Dialogue Mass. The principle of the Dialogue Mass is that children and people learn by doing. In the Dialogue Mass the congregation says aloud those parts, both Proper and Ordinary, which the celebrant says aloud.

Before it is attempted, there should be plenty of practice in community reading aloud, and a definite understanding with the celebrant, because if he goes too fast, the congregation will give up the attempt to accompany him. The practice of the Dialogue Mass is fairly common in boarding schools. Permission from the Ordinary is required.

That the Mass may be for us the sun of our spiritual lives, diffusing light, bringing warmth, and adding fruition to our work as religious teachers, we must look on it as an action in which we, and the children we teach, are to participate. The liturgy teaches through experience, through coöperation, through action. The Mass is the great act of the liturgy. One of the ancient names for the Mass was "Actio". In that "Actio" we are called upon to do something and the doing inspires thought. We act to think, we act to learn, we act to live the Mass. Our aim must be to convince ourselves, and then the children, whom we are calling to active participation in the Mass, and that is best done through the missal.

J. T McMahon

South Perth, Western Australia.

A RECALL TO SAINT AUGUSTINE.

Incomparabiliter enim pulchrior est veritas Christianorum quam Helena Graecorum.
(Augustinus, Epist. ad Hieronymum, XL n. 7.)

SAINT AUGUSTINE'S *De Beata Vita, De Immortalitate Animae, De Quantitate Animae, De Libero Arbitrio* and the *De Magistro* have recently appeared, Latin text with English translation on opposite pages, by the Reverend Francis E. Tourscher, O.S.A., S.T.D., professor of Latin at Villanova College.[1] These earlier and informally philosophical works are all of a piece and should be considered both in text and context as the framework upon which he built his later and highly technical works of a theological nature. The inquiring student, instead of having to consult the large tomes of the Migne edition which, like a full platter before the tired and weary traveller, might turn him away from an otherwise wholesome and intellectual repast, should welcome this Loeb-like edition, and, to borrow a figure from St. Augustine himself,[2] sit down to a birthday dinner, " so light that nothing of the mind's keenness could be dulled by it; " a repast, indeed wherein viands are served up much in the same manner as Dante in his II Convivio —" a refection a little more elaborate than usual " because it was his birthday.[3]

Now here, as elsewhere, we should have respect for the expert advice given by doctors of medicine and doctors of psychology in favor of a balanced diet both for body and soul, in order that we may have that much-desired " sound mind in a sound body ". These earlier works of Saint Augustine, composed about the time of his conversion, in the year 386-387, present just such a balanced diet, and offer to the curriculum of any college with a tradition in education the necessary Christian background to complement the study of the pagan classics.

To state glibly, and in passing, that Saint Augustine played an important rôle in the history of education, or to condemn with faint praise the post-classical Latin of an Augustinian page, is to miss the point entirely, and to perpetuate consciously or unconsciously such historical bogies as the Dark Ages and the myth, *e pur si muove* of Galileo, confirming what Newman so tritely

[1] Peter Reilly Company, Philadelphia.
[2] *De Beata Vita,* Chapter II.
[3] *Ibid.,* Chapter IX.

called it, " the conspiracy against truth ". The Cardinal, after all, was simply reëchoing the thought of Saint Augustine himself, who writes in the opening lines of the City of God,[4] " wherein he that liveth by faith is a *pilgrim* amongst the wicked ". This idea, indeed, was the very theme of the entire work since he wrote to " dearest Marcellinus " that he was to " exhibit it against all those that prefer their false gods to this city's Founder," which again is only a variant of that trite and beautiful epigram, " Incomparably more beautiful is Christian Truth than Grecian Helen ".

Prescinding from any dispute whether or not in the abstract there is a Christian philosophy, we do know in fact that philosophy was at a very low ebb at the time of the coming of Christ: " The men of antiquity had seasoned too highly the cup of pleasure . . . Stoic will power was not strong enough to hold its ground against fate; and Skepticism announced the collapse of philosophy in the face of the world's riddle." [5] Christ's own doctrine, which was something more than a mere philosophy, capped the climax, so to speak, and saved mankind from a suicide of thought and from its own material and bodily destruction brought about by the decline of conceptual thinking in the tradition of that illustrious triumvirate: Socrates, Plato, and Aristotle. Now, Saint Augustine definitely belonged to the school of Christ, and he uses this very terminology in one of his sermons.[6] It is therefore inane, and merely garbling history, to state, as so many do, that Saint Augustine merely reëdited Plato, thereby inferring that even after his conversion he was a Platonist. These earlier works testify to the fact, written as they were just previous to, during, and immediately after his conversion, that his conversion was a complete " turning over," as Chesterton, in describing his own conversion, put it: [7]

> After one moment when I bowed my head
> And the whole world turned over and came upright, . . .
> And all these things are less than dust to me,
> Because my name is Lazarus and I live.

[4] *De civitate Dei*, Chap. I.

[5] Behn, *The Eternal Magnet* (New York: Devin-Adair Co., 1929), p. 103.

[6] Pfleger, Karl, *Wrestlers with Christ* (New York: Sheed and Ward, 1936), p. 19.

[7] *The Collected Poems of G. K. Chesterton* (London: Cecil Palmer), p. 84.

Instead of bickering then over mere names and nomenclatures, it is of much greater importance to the cause of true scholarship to see Saint Augustine standing at the head of a long line of Christian humanists, making a tradition in the history of education, and furthering the advancement of the *philosophia perennis* that must still be reckoned with to-day after four centuries of an immanentistic humanism that has brought about the very thing of which Saint Augustine has been accused. This is the perpetuation in the Kantian era of an anti-intellectualism comparable to that of the Neo-Platonists, the Gnostics and the Sceptics. That is the tradition to which President Hutchins referred when, addressing the Midwest Regional Unit of the N. C. E. A. he states:—" My charge, then, is that Catholic education is not Catholic enough . . . the Catholic Church has the longest tradition of any institution in the contemporary world . . . What I say is that this tradition must not be merely an ideal, but must be practised." [8]

Ah, there's the rub! The Catholic Tradition *must be practised*, and that does not mean to play the sedulous ape by restoring the manners and customs of medieval life at the College or University; nor does it necessarily mean the bringing back of the trivium and quadrivium as such; but it does signify that we must have in education as in everything else, and not only in theory but in practice as well, that coördinating metaphysical idea of *being* that made of the tradition, of which I am writing, a living organism and not a mere organization. It is dynamic like life itself, proceeding through the centuries according to the principle of selection and rejection. If I may continue this analogy with life, it intussuscepts all that was good in Graeco-Roman, Jewish, Mohammedan, yea, of modern thought, and purges itself of all that was detrimental to its very life and existence. As a matter of fact, education should prepare youth for life,[9] and the *vetera novis augere* of the grand tradition, with Saint Augustine as one of its foremost pioneers, is the nearest approach to the principle of true life that we can get. " Indeed from the time of Saint Augustine, the central figure in history, who was the heir of all the ancient wisdom, the starting-point

[8] *College Newsletter*, (Chicago, May, 1937).

[9] Bull, S.J., George, *The Function of the Catholic College* (New York: America Press, 1933), p. 9.

of all new, the Church has handed down with unbroken continuity a *philosophia perennis* ever growing more comprehensive and gaining force from every controversy, those yielding perhaps the greatest contribution who have been in appearance, from Porphyry to Kant, her greatest opponents." [10]

Now it must never be forgotten that Saint Augustine was a trained teacher, and the fact that he became a Christian did not hinder him in any way from the practice of his profession, nor did it forbid him the use of the sound principles of pedagogy and the technique that he had acquired during his career as a teacher at Tagaste, Carthage, Rome and Milan. Although at first he taught in Tagaste in what might be compared to the elementary school of modern times, he made steady progress in the field of education, and in his Confessions we find him teaching the " art of rhetoric " at Carthage: " I taught in those years the art of rhetoric, and being myself overcome by a desire of gain, made sale of loquacity which might overcome others." [11] We all know the story of how he deceived his mother and came to Rome attempting to start a school of his own, but was sadly disillusioned by those " wicked youths " who, in order to " avoid the payment of that stipend which they owe their Masters . . . transfer themselves suddenly from one master to another, being betrayers of their faith and such as tread Justice underfoot for love of money." [12] Apparently disgusted with such a state of affairs, he made application and took the examination for " Master of Rhetoric " of the city of Milan: " And I procured that Symmachus, who was then the Prefect, on my making a public oration for the post, should approve and send me hither. Thus I came to Milan and to Ambrose the Bishop." [13]

Saint Augustine then was recognized officially by the State to teach in the city of Milan, and when he adopted in some of his writings the dialogue form as a method of teaching it must have been considered by him the best method for certain types of students and the subject to be taught. We find him using the same method in his celebrated work, *De Catechizandis*

[10] Devas, Charles, *Key to the World's Progress* (New York: Longmans, Green and Co., 1924), p. 27.

[11] Orchard Series, *The Confessions of St. Augustine* (New York: Benziger Brothers, 1923), Bk. 4, Chap. II, p. 66.

[12] *Ibid.*, Bk. 5, Chap. XII, p. 111.

[13] *Ibid.*, Bk. 5, Chap. XIII, p. 113.

Rudibus, and his use of it in these earlier works should not be attributed to his adoption of the heuristic method with the maieutic and ironic processes of Socrates as a foregone conclusion. The style of Augustine is simple and direct with no irony or satire, for the simple reason that the subjects treated do not warrant it. There is, however, a burst of wit at times to break the tension or relieve the pupil of his self-consciousness—and who will deny that this is good psychology in education?

We have already seen how Augustine in the opening chapters of the *De Beata Vita* gives us the setting for this discussion on happiness by narrating the happenings of a birthday party; and the manner in which he weaves this event, taken figuratively, into the treatise itself, not only shows him the master of methods in teaching, but gives us likewise an insight into his grasp of the power of literature. He does not use rhetoric for its own sake, but gives it a point that even a Dante might envy, since there is present in these first six chapters a trace of Dante's quadruple sense: *litteralis, allegoricus, moralis,* and *anagogicus.* Saint Augustine has the happy faculty of linking together the most daring of similes, metaphors and figures of speech in general so as to illustrate more forcefully and in a descriptive manner what he has defined, for in treating of the Measure of the Soul, and in order to drive home a point that bulk and size have nothing to do with reality as such, he brings in elephants and bees and an ass which give one the impression that even Chesterton did not get his play on words, his wit and his humor from Belloc, but has it for the simple reason that he wrote in the grand tradition.

"Bulk," says Saint Augustine, "is spoken of not unreasonably as the magnitude of a body; which, if it were to be esteemed great, then elephants surely would have higher intelligence value than ourselves. But if anyone knowing them says that elephants are knowing (I have observed them indeed astounded, I have observed man also on this point in doubt), he will at least, as I think, grant this, that a little bee knows more than an ass: to compare the sizes of which (the ass and the bee) is surely worse than asinine."[14] Here the boldness of genius asserts itself and not a little of his expertness as a teacher is made manifest.

[14] *De quantitate animae*, pp. 66 *et seq.*

When, however, he settles down to the business at hand and wishes to drive a point home in a purely definitive way, one would think that he was reading from the works of a philosopher of the thirteenth century, so clean-cut is the distinction made between reason and authority, and so exactly drawn are the essential qualities of a true definition. In reply to a question that Saint Augustine gave him concerning the definition of *sense,* Evodius told him that there were five senses and named them. Saint Augustine was not satisfied with the answer given and implied that Evodius should do some thinking for himself instead of reciting from mere memory. "That division is very old," says Saint Augustine, "and it is celebrated almost by rote. But I would have you *define* sense for me so that in one same definition all (five) may be included; and *not anything that is not sense* be understood in it."

When Evodius asked for help in defending his reply, Saint Augustine warns him: "Depend not *too* much on authority: and as Horace says, *Sapere aude,* lest reason guide you not ahead of fear." [15] Innumerable quotations from these philosophical works could be made, but these, I think, will suffice to show that Saint Augustine was not only a good philosopher, but likewise a good teacher, so carefully does he proceed with a logical sequence in the long chain of questions and answers. It will suffice to mention, however, that in these earlier works of Augustine, as well as in the tracts on Grace, the *Doctrina Christiana,* etc., there are present, in embryo, the principles, the distinctions, the definitions and the concepts that were to come to maturity a thousand years later with Saint Thomas in the golden age of Scholasticism, despite the fact that Saint Augustine in these works was not, as Gilson puts it, agonizing in the night in the garden at Cassiciacum as an intellect but as a man: "It was not an intellect that agonized in the night in Cassiciacum: it was a man." [16]

This is a point that must never be lost sight of in dealing with Saint Augustine and his writings, and especially can this be said of him when he was *wrestling with Christ,* and working out for himself and his companions a reasonable basis (a *pre-*

[15] *Ibid.,* p. 111.

[16] Gilson, Etienne, *Spirit of Medieval Philosophy* (New York: Scribners, 1936), p. 30.

ambula fidei, if you will) for the faith that was in them by the grace of God. Saint Augustine knew as well as any philosopher that there could be no Christian reason, but he did know from experience that there was a *Christian exercise of reason,*[17] and this is the point that I would stress as the distinguishing mark of his genius as a Catholic layman in 387, his ability, namely, to absorb and coördinate all that was good and wholesome for man from the profane learning of the *liberales disciplinae,* and hand it down to posterity much in the same way that the Catholic Church in which he had made a profession of faith did, and is still doing, in the development of Christian learning throughout the centuries.

It must be repeated here, and never lost sight of, that Saint Augustine was a professor of the liberal arts in Milan and had therefore a perfect knowledge of Latin literature. His constant referring to his reading of the *Hortensius* of Cicero in his Confessions (Bk. III, IV), and the *De Beata Vita* (Chap. X), gives one the impression that the intellectual stirrings which he experienced in reading this work make it stand out as a prefiguration of his reading the Epistles of Saint Paul in the *Tolle Lege* incident in the garden, for in putting off the Old Man, the manhood (the humanities) remained, and the evil only of the Old Man was cast off in putting on the New. He never had any difficulty in reconciling his use of quotations from the pagan philosophers or poets, for the simple reason that he had worked out well a criterion of truth that acted like a lodestone in his solution of the problems of the life and manners of his time. He always gave the primacy to the spiritual and supernatural, but never denied a place to the good natural things of pagan antiquity—a fact which brings us to the complementary rôle played by the writings of Augustine in respect to the study of the pagan classics which I mentioned at the outset.

The influence of the writings of Augustine on succeeding generations was immediate, for hardly a century had elapsed after his death in 430, when we find St. Caesarius, Metropolitan of Arles, 502-543, making use of the Rule that St. Augustine had composed for his community as a basis for one that he was writing for the communities of women of the sixth century. The parallels in both rules are striking and not only prove

[17] Gilson, *ibid.*, p. 12.

without the shadow of a doubt that St. Caesarius was acquainted with the writings of Augustine, but, notwithstanding Lecky's aspersions to the contrary,[18] they likewise prove that community life at that time was the rule and not the exception, with cleanliness of body and raiment *de rigueur:*

Regula S. Caesarii	*Regula S. Augustini*
Lavacra etiam, cuius infirmitas exposcit, minime denegetur; sed fiat sine murmuratione de consilio medicinae, ita ut etiam lavare nollet illa quae infirma est, iubente seniore, fiat quod opus fuerit pro salute.	Lavacrum etiam corpori, cum infirmitatis necessitas cogit, minime denegetur. Fiat sine murmure de consilio medici ita ut etiam si nolit, iubente Praeposito, faciat quod faciendum est pro salute.
Ante omnia observandum est ut si suae filiae aliqui vel aliqua necessitudine ad se pertinenti vestimenta vel aliquid aliud dederit sive transmiserit, non occulte accipiatur.[19]	Consequens ergo est, ut etiam cum suis filiis, aut aliqua necessitudine ad se pertinentibus in monasterio constitutis, aliquam contulerit vestem, sive quodlibet aliud inter necessaria deputandum, non occulte accipiatur.[20]

If this is startling evidence of the Augustinian influence on the writers of the sixth century, we should not forget that Boethius at an earlier date gives further testimony to this fact when he writes: "You must however examine whether the seeds sown in my mind by St. Augustine's writings have borne fruit." [21]

The seeds sown in the mind of Boëthius by the writings of Saint Augustine were gathered into the monasteries by faithfully devoted monks and cherished by a long line of the most learned personages in history, to be brought forth and given to the world again when the disturbances occasioned by Gothic invasions and the wars and rumors of war of the next half century had been quelled sufficiently to permit the opening of schools and the rise of the universities. Father John Baptist Reeves, O.P., in his worthy contribution to a Monument to

[18] Lecky, *History of European Morals*, Vol. II, p. 111, New York, 1904.

[19] S. Caesarii, Regula ad Virgines, Chapters XXIX et XL, *Patrol. Lat.*, col. 1105, *et seq.*

[20] S. Augustini, Regula, Chapters IX et VIII. Constit. O.E.S.A., Romae, 1926.

[21] Loeb Classical Series: *Boethius* (N. Y.: G. P. Putnam Sons, 1918), p. 5.

Saint Augustine writes in this manner: " All the great schoolmasters of Christian Europe, Boëthius, Cassiodorus, Isidore, Alcuin, Lanfranc, Bernard of Chartres, Hugh of St. Victor and the rest have striven, first to preserve the memory of Greek and Latin classics, the liberal arts, and all the secular beginnings of our civilization as he [Augustine] remembered them." [22] It is known that the writings of Augustine especially his *Doctrina Christiana,* and the *De Catechizandis Rudibus,* were the models for future works on catechetics and that they had a great influence upon Cassiodorus in his important work, *Institutiones Divinarum et Saecularium Lectionum.* St. Isidore of Seville likewise based his *Etymologiae* upon these works, so fundamental were they, and so replete with sound principles of pedagogy and psychology.[23] Nor were the Irish and British monks, who gathered together and " kept bright the light of learning," ignorant of his works and unaffected by his influence, for certainly Saint Patrick in Ireland, Saint Columba on the Isle of Iona, and Saint Columban must have copied and propagated the writings of Saint Augustine together with the lore and learning of pagan antiquity. But it was in the Middle Ages that Saint Augustine came into his own and that his principles in sound thinking exerted their greatest influence. Yet it is hardly necessary to elaborate upon the part his writings played in the making of the immortal synthesis of all preceding thought — Christian and non-Christian — by Saint Thomas Aquinas.

Whatever may be said of his influence upon the philosophers and the purely intellectual life during this time, it must never be lost sight of that many of the poets burst forth in song, and not a few of the prose-writers gained renown and fame, because of the inspiration derived from Saint Augustine's writings: poets like Theodulf, Hildebert, Saint Bernard, Dante and Petrarch.[25] I have already referred to the similarity of the birthday dinner of the *De Beata Vita* and that of the *Il Convivio* of Dante, but it is of record likewise that Dante refers to the

[22] Reeves, O.P., J.B., *A Monument to St. Augustine* (London: Sheed and Ward), p. 139.

[23] *De Catechizandis Rudibus,* (Translated by Joseph P. Christopher, Ph.D., Catholic University, Washington, D.C., 1926).

[24] De Labriolle, *History and Literature of Christianity* (New York: Alfred Knopf, 1925).

[25] Reeves, *loc. cit.*

De quantitate animae to justify the mysticism in Canto I° of the *Paradiso*.[26]

English literature did not escape contact with this Augustinian influence and tradition, for it is known that King Alfred (848-901) picked up the golden thread of the Christian literature of the past, going as far back as Saint Augustine of the fifth century, and translated his Soliloquies: " Alfred ", says the *Cambridge History of Literature* (p. 113), " was attached to Augustine *by the very nature of his theme.* The Latin work is a treatise on God and the soul in which much space is devoted to a discussion on immortality." It is likewise a matter of historical record that as a result of the Norman conquest a goodly number of distinguished Continental scholars migrated to England steeped in the lore of Augustine and Jerome, of Isidore and Gregory the Great, and of Boëthius, of Alcuin and Charles the Great, so that Christopher Dawson can write: " The whole man is Christian, and the Christian spirit is united with the Western mind as intimately as body and soul." [27]

Notwithstanding, however, the fact that this influence of the grand tradition carried over into the days of Chaucer, and as Elbridge Colby has it, " a public officer like Chaucer could be accurately and directly familiar with the Vulgate, with Augustine, with Jerome, and Ambrose, and Jovinian, and we need not say how many more," [28] it must be remembered that Chaucer had visited Genoa and Florence, in 1372, on a diplomatic mission for England. While in Italy, Chaucer probably met Petrarch and Bocaccio and, keen observer of men and manners that he was, no doubt he caught a glimpse of the excessive devotion to pagan literature and art which had come into vogue in Italy about that time—a sort of dawn before the rise of the so-called Renaissance of 1453.[29] At any rate, there were dark days ahead for the grand tradition, and although we must admit that there was in the life of the Humanism of the Renaissance " a violent clash of two diametrically opposed tendencies and programmes, one

[26] Rand, E. K., *Founders of the Middle Ages*, p. 271 and the chapter on Saint Augustine and Dante.

[27] Dawson, Christopher, *Medieval Religion and Other Essays* (New York: Sheed and Ward, 1934), p. 50 *et seq.*

[28] Colby, Elbridge, *English Catholic Poets* (Milwaukee: Bruce Publishing Co., 1936), p. 13.

[29] Zybura, Ph.D., John S., *Present Day Thinkers and the New Scholasticism* (St. Louis: B. Herder and Co., 1926), p. 422.

radically pagan, the other essentially Christian," [30] we do know on the other hand the unfortunate consequences that this excessive and unwholesome return to pagan art and literature brought about in many places where, as a consequence, pagan standards of living were set up and pagan ideals were sought after.

It did not help matters at all to have this movement receive the stamp of officialdom,[31] and thanks to the post-Reformation attitude upon the part of statesmen (professional politicians) there was a definite movement away from Christian Humanism in the public consciousness, so that " the pagans of the Renaissance " could be said " to have moved the other way; undoing the work of Augustine, they lost the gift of tears." [32]

Furthermore, as Christopher Dawson tells us: " Medieval literature, medieval philosophy and medieval science alike appear beneath contempt in the eyes of the Renaissance scholar, and still more of the eighteenth-century Enlightenment, and consequently medieval religion either shared in their condemnation or, still more frequently, was regarded as primarily responsible for the cultural backwardness of medieval Europe—in Gibbon's famous phrase, the Middle Ages were, ' the triumph of barbarism and religion '." [33] Truth to tell, and it is gradually dawning on the post-Renaissance man of the " Protestant Garrison," as he looks back over four centuries of the sort of history of the Gibbon and Hume brand, " this European Renaissance failed to fulfil the spiritual promise of its beginnings," [34] and has become more spirituelle than spiritual; more scientistic than scientific and, last but not least, entirely separated from any metaphysical concept whatsoever about reality. As a consequence we have the " wheel of progress " going about without any hub, the radiating spokes of that wheel represented by the empirical sciences autonomously going about within the wheel itself. The physical sciences have no metaphysical background, and philosophy and theology are alike without any foundation in reality; in a word and to vary the metaphor, the seedlings and

[30] Zybura, *loc cit.*

[31] Cf. Lingard, Belloc, Dawson, Hollis, *Omnia Opera.*

[32] Reeves, *op. cit.*, p. 150.

[33] Dawson, *op. cit.*, p. 59.

[34] *Ibid.*, p. 50.

saplings that have sprung from the seeds sown by Augustine in the mind of Boëthius, already referred to, have been uprooted by the men of Renaissance tradition from their native soil, the *philosophia perennis,* and lie withering and dead.

It is sad but true, as Mr. Hutchins says: " The tremendous studies of science and technology seemed to be the result of the accumulation of data. The more information, the more discoveries, the more inventions, the more progress. The way to promote progress was therefore to get more information. The sciences one by one broke off from philosophy and then from one another, and that process is still going on. At last the whole structure of the university collapsed and the final victory of empiricism was won when the social sciences, law, and even philosophy and theology themselves became empirical and experimental and progressive." [35]

These indeed are strong words coming from the President of Chicago University, but they give us something to think about, making us realize more and more the necessity of going back beyond the Humanism of the so-called New Learning of our history text books and pick up, even as Alfred did, the golden thread of the grand tradition in education, in philosophy, in religion; back to the rise of the universities of the true Renaissance of the eleventh century; backward through the long list of Christian saints and scholars to Saint Augustine, yea! to Christ, who gave us Christianity that made Augustine the " central figure in history ".

Now Saint Augustine wrote in " declining times " like our own,[36] when paganism, although abolished as a state religion, still lingered on, and some of its traditions remained like a false conscience on the minds of the people just as the tragic paganism of an inhuman humanism settles on the bourgeois mind of to-day. When on the other hand we consider the pressing tide of Russian Communism from the north—the return of the barbarian [37]—the picture is complete and remains no more a poetic dream. Saint Augustine stands now as he did in 430 a synthesis between two antitheses *by the very nature of his theme,*

[35] Hutchins, R. M., *The Higher Learning in America* (New Haven: Yale University Press, 1936), pp. 25-26.

[36] Cfr. *City of God,* Chap. I.

[37] G. K. Chesterton, *op. cit.,* p. 284.

and his arguments on the immortality of the soul as contained in the first three chapters of his work bearing that title, together with those, for example, against the evil of suicide in the *De Libero Arbitrio* (Bk. III, Chapter VIII), show that Saint Augustine wrote for all time. The principles that he advocated then are just as timely to-day as they were fifteen hundred years ago.

Saint Augustine's view of things was stereoscopic: he saw out of two eyes, as Chesterton would say, " and in some mysterious manner saw all the better for that ". He was, as Gilson says, " upholding at once the immortality of the soul and the unity of man, and it was possible to hold on, like him, to both ends of the chain, even if the point of junction remained out of sight." [38] He could see no difficulty in holding the divine immanence in man together with divine transcendence, as he did in that characteristic postulate of his Confessions: [39] " But thou wast more interior to me than the innermost part of my soul, and superior to the highest part thereof." Nor did it seem strange to him to defend such a rational paradox as the freedom of the human will and the divine foreknowledge; neither did he see any inconsistency in the complementary rôle that faith plays to reason nor that divine grace does to fallen nature; in a word, he saw no reason for condemning the humanities of the pagan classics so long as they were sanctified by the Sacred Humanity of Orthodox Christianity—" Incomparabiliter enim pulchrior est veritas Christianorum quam Helena Graecorum.[40]

PAUL F. HEALY, O.S.A.

Villanova, Pennsylvania.

[38] Gilson, *op cit.*, p. 178.

[39] Bk. III, Chapter VI, *op cit.*

[40] Augustinus, Epist. ad Hieronymum, XL, N. 7.

THE RUTHENIAN QUESTION.

DURING the past few years the Catholic world has experienced an awakening of interest in the Oriental Churches. This has been due in great part, no doubt, to the Encyclical *Rerum Orientalium* issued by Pius XI, 8 September, 1928, in which the Holy Father insists upon the necessity " that nothing be neglected which would recall to the unity of the true Church of Christ so important a portion of her flock (i. e. the heretical and schismatical Eastern Churches), or develop charity toward those who in the diversity of rites intimately adhere heart and soul to the Roman Church and to the Vicar of Christ." The Pope also manifests a desire that the first elements of Oriental questions be taught in all theological seminaries, and, as if to prove that this interest of the Holy See is not merely a passing one, the Sacred Congregation of Seminaries and Universities some two years ago decreed that an annual Oriental Day be celebrated in every seminary and Catholic school of higher learning. Although it is true that the Pope's care and solicitude are directed toward all the Oriental Churches, whether heretical, schismatical or Catholic, it is likewise certain that his paternal love embraces primarily those which are " of the household of the faith," those namely which are in full communion with his Apostolic See. As a sign of his special affection for this latter group, he recently raised to the sacred purple the Syrian Patriarch of Antioch, Ignatius Gabriel Tappouni.

So, too, our own interest in things Oriental should be directed primarily toward the Catholics of the Eastern Rites; it should be not merely speculative, but practical, and we are not lacking in these United States an opportunity for building up this practical interest. There are some 650,000 Eastern Catholics living in the United States;[1] 560,000 of these are Ruthenians; the remaining 90,000 are divided among the various other so-called " Uniate " groups—Maronites, Chaldeans, Melkites, Rumanians, etc. These latter, even though they may have parishes of their own in certain localities, are subject to the Latin ordinary of the place in which they reside. The Ruthenians, on the contrary, possess a distinct ecclesiastical or-

[1] These statistics are taken from the *Official Catholic Directory* (1937), and the *Statistica della Gerarchia e dei Fideli di Rito Orientale* published by the Vatican Press in 1932.

ganization divided into two ordinariates. It is about this group that we wish to say something in the present article and that for two reasons: 1. because the writer has been in frequent contact with them during the past ten years, and 2. because they present a number of problems which call for tactful understanding and sympathy.

I.

At the risk of repeating what has been said before, it seems necessary to outline in brief who the Ruthenians are, and to describe their ecclesiastical organization in this country. The first task is not an easy one: to gain a full understanding of these people it would be necessary to delve deep into their rather complicated national history. Perhaps for practical purposes we can simply state with Attwater that "Ruthenian is the official ecclesiastical descriptive term for certain bodies of Catholics of the Byzantine Rite found in Polish Galicia, Podcarpathia (Czechoslovakia and Hungary) and Bukovina (Rumania) with colonies in North America and elsewhere." [2] Racially these people are sometimes designated at Little Russians to distinguish them from the Great Russians or Muscovites. Another working definition might be formed as follows: present-day Ruthenians are the descendants of two groups of schismatics whose return to the unity of the Church was accomplished more or less directly by the Union of Brest (1595) or the Pact of Ungvar (1652). These unionistic pacts still mark off the Ruthenians into two comparatively distinct groups: those whose place of origin is Polish Galicia (Union of Brest) and those whose ancestral home is Podcarpathia (Pact of Ungvar). It should be noted that the name Ruthenian is not much relished by those to whom it is applied. They prefer a more racial terminology, and thus the Galician Ruthenians call themselves Ukrainians, while those from Podcarpathia designate themselves as Rusins, or simply as Podcarpathian Russians. Nevertheless, in order to have some term which may be applied indiscriminately to both groups, we shall continue to employ the appellation "Ruthenian" in this article, consecrated as it is by centuries of ecclesiastical usage.

[2] Attwater: *The Catholic Eastern Churches*, p. 76. The Ruthenians of Rumania consist, in great part, of colonies transplanted thither from other localities.

It is along the lines of division indicated above and not according to territorial limits that the ecclesiastical organization for the Ruthenians has been set up in this country. Their first bishop was appointed in 1907 in the person of the Most Reverend Soter Ortynski. He was a Ukrainian and to him were subject all the Ruthenians in the United States. But upon his death in 1916 the Holy See established two distinct Apostolic administrations and eight years later in 1924 gave both groups a bishop of their own. The Most Reverend Basil Takach was appointed for the Rusins and makes his headquarters at Homestead, Pennsylvania; [3] while the Most Reverend Constantine Bohachevsky has jurisdiction over the Ukrainains. He resides in Philadelphia.

If we examine the *Official Catholic Directory,* in which the parishes of both Ruthenian ordinariates are listed by states, we shall notice certain centers where the Ruthenians are very numerous, while many states have no parishes whatsoever. These centers can be summarized as follows: the coal fields of Eastern and Western Pennsylvania, and the metropolitan industrial areas of New York, Philadelphia, Pittsburgh, Cleveland, Detroit, and Chicago. West of the latter city there are only a few scattered colonies of Ruthenians, such as those in St. Louis, St. Paul, and Ukrainian North Dakota. Especially in the more congested districts that we have mentioned, there exists what we may call a Ruthenian question: What are we priests of the Latin Rite expected to do in order to preserve the Ruthenians in the faith and in their attachment to the Byzantine Rite, or Greek Rite, as it is popularly called? This latter element may, at first sight, seem unimportant, but when we realize how much the Holy See insists upon the obligation of a Catholic remaining a member of the rite in which he was born, we cannot pass it over lightly. The Ruthenians of the younger generation in this country are fully " Americanized "; they mingle freely with the youth of other racial stocks; attend our higher institutions of learning, and frequently contract " mixed " marriages with Catholics of the Latin Rite. It is almost impossible for our priests working in districts where the Ruthenians are most numerous, not to be brought face to face

[3] Besides the Rusins, Bishop Takach has under his jurisdiction the Croatian and Hungarian Greek Rite parishes of the United States.

with questions involving them. Obviously these questions can be solved correctly only by a strict adherence to the precepts of canon law and the special directions given by the Holy See for the government of the Ruthenians in this country.

Our present Code, it is true, was compiled for the direction of the Latin Church. Nevertheless it does contain various canons which apply to our dealings with Oriental Catholics. These canons, an enumeration of which is given below,[4] deal mainly with the reception of the sacraments and the precept of hearing Mass on Sundays and holy days of obligation. All priests, surely, have access to the Code, but there is another document which will repay serious examination. It is the decree *Cum Data,* issued by the Sacred Congregation for the Oriental Church, 1 March 1929, and given in the *Acta Apostolicae Sedis,* volume XXI, page 152 and the following.[5]

II.

The various prescriptions of the Code and the *Cum Data* can be violated both by defect and by excess. The error of "defect" consists mainly of failure to acknowledge the Ruthenians as true Catholics and hence considering them as beyond the pale of our ministry. In our large cities where the Ruthenians often enough frequent churches of the Latin Rite, a priest may hear their confessions and give them Holy Communion without ever realizing that he is dealing with Catholics of a different rite.

There is no difficulty of course, in this, because a Catholic may confess and receive Holy Communion in a rite different from his own, if he so desires.[6] It is the isolated case that a priest may meet which will give him pause. A chaplain in a hospital, prison or other institution, for instance, comes across an inmate thus far unknown to him. He puts the question, "Are you a Catholic?" and receives the answer: "I am a Greek Catholic". The priest is somewhat puzzled and wonders whether the person is entitled to his ministrations. If he really is a Catholic of the Greek or Byzantine Rite, the priest should

[4] Canons 98, 106, 756, 782 § 5, 816, 819, 823 § 2, 851, 905, 866, 1002, 1004, 1097 § 2.

[5] An English translation of the *Cum Data* will be found in Bouscaren: *Canon Law Digest,* Bruce, Milwaukee, 1934, pp. 6-16.

[6] Cf. canons 866 § 1 and 905.

not refuse him the sacraments of Penance and Holy Eucharist, if the subject desires to receive them; unless it is a case of the Last Sacraments, for then, if time and circumstances allow, a priest of the Greek Rite should be summoned.[7] Unfortunately, however, in this matter mere terminology will not be a safe guide. A schismatical Orthodox may call himself a Greek Catholic and hence a little further questioning is required. Again, a Ruthenian often confuses his religion and his nationality. To the question, " Are you a Catholic ", he may answer, " I am a Ukrainian (or a Rusin or Carpatho-Russian) ". Unfortunately too, this alternative answer does not solve the difficulty, because neither all Ukrainians nor Rusins are Catholics. The simplest way to cut the knot seems to be to ask the person the name and location of his parish church. If the church given is listed in the *Official Catholic Directory* under either the Ukrainian diocese of Philadelphia, or the Greek Rite diocese of Pittsburgh, it is then quite certain that the person is a Catholic. Naturally it is impossible for a chaplain to carry about with him on his visits to the institution of which he is in charge, a copy of the rather bulky *Directory*, but with a little effort he could memorize the names and locations of the Ruthenian parishes in his vicinity.

It may appear strange that we do not suggest going at once to the heart of the question by asking the subject if he admits the primacy of the Pope. Why not? Simply because we know from experience that many uneducated Ruthenians would not be able to give an intelligent answer, and that for a great variety of reasons, which it would take too long to enumerate here. We do not mean to imply that they deny Papal Supremacy; no, they believe in it, as they must, to be Catholics, but, if we may be pardoned the use of a philosophical distinction, *in actu exercito* rather than *in actu signato*. We can, however, suggest an equivalent question: Do you belong to a church in which the priest prays for the Pope of Rome during the holy liturgy? The Ruthenian liturgy is performed in Old Slavonic, a language quite similar to that spoken by the older generation in this country; besides, the congregation takes a more intimate part in the services than is generally customary among our Latin

[7] Cf. canon 866 § 3.

Rite Catholics. So even an uneducated Ruthenian will recognize the four or five occasions during the Mass when the priest prays aloud for " our most holy Universal Bishop, Pius, Pope of Rome ".

The answer given to the above question ought ordinarily to supply the inquiring priest with the information he is seeking. Were it not for two incidents brought to our notice lately, we should have said that it afforded an absolutely safe guide. The first incident is as follows. A Ruthenian parish lapsed into schism and secured the services of a schismatical priest. During the first few weeks of the new arrangement the name of the Pope was, naturally, omitted from the prayers of the liturgy. Soon, however, a committee of the layfolk approached their new pastor, informed him that from childhood they had been accustomed to hear the Pope prayed for during their church services, and insisted that the old custom be retained. The priest complied, and now there exists the anomalous position of the Holy Father being acclaimed as the " Universal Bishop " in a church which has cut itself off from his communion.

A like state of affairs was the result of the second incident, which was a bizarre attempt made a few years ago by six discontented priests of Bishop Takach's ordinariate to set up an independent " Apostolic administration " in this country. These priests were violently opposed to the law of celibacy, now of strict obligation for those embracing the Ruthenian priesthood in the United States, and took the untenable position that their bishop, in enforcing the statute, was disloyal to his own rite and had, therefore, forfeited the allegiance of his people. They openly rebelled against the ordinary and, unfortunately, drew with them into schism a large portion of the parishes to which they were ministering. The misguided layfolk were told that they were still members of the Catholic Church and under the jurisdiction of the Pope; that they were now part of a new " Apostolic administration " which would certainly be confirmed by Rome; and as a sign of their loyalty (?) to the Holy See, the rebellious clerics continued to mention the Holy Father's name in the Masses they celebrated.[8]

[8] The farce played by these priests went to the length of choosing one of their number as " Apostolic Administrator " and installing him with solemn ceremonies. Their actions were, of course, repudiated by the Apostolic Delegate to the United

It will be seen, then, that it is not always so easy to determine the genuine Catholicity of a so-called Greek Catholic.[9] A great deal of painstaking questioning may be required, which, however, will not be omitted by any zealous priest who is desirous of doing whatever he can for those capable of receiving his ministrations.

III.

The error by "excess" consists in thinking that since the Ruthenians are Catholics, they may be treated in every particular as though they were members of the Latin Rite. The priest who does so is apt to tread on the toes of a Ruthenian pastor, and, at the same time, unwittingly add fuel to the indignation of those Oriental Catholics who profess to see in every misstep of a Latin priest in their regard, a deliberate attempt at Latinization—that is, an attempt on the part of the Church to make all Catholic members of the Latin Rite.[10]

Some of the instances in which a Latin priest should exercise tact and prudence may be noted. Since Ruthenian parish schools are almost non-existent in this country, children of that rite, at times, find their way into our parish schools. Although it is quite proper that such children be given the ordinary instructions for First Holy Communion, it is, nevertheless, more fitting that they be referred to their own pastor for the actual reception of the sacrament. It is true that there seems to be no explicit prescription of church law requiring such a procedure, but it is certainly more in conformity with the regulations which prescribe the reception of Viaticum and urge the fulfilment of the Paschal precept *ritu proprio*. On the other hand, to present a Ruthenian child to a Latin bishop for Confirmation practically always causes the invalid reception of the

States, and were climaxed in November 1936, when Rome excommunicated all six priests *nominatim*. It is hoped that the lay people who were so badly led astray will now recognize the true character of their guides and return to the obedience of their bishop.

[9] As an instance of the difficulties involved, we may cite the case of a priest who was trying to revalidate the marriage of a couple residing within the confines of his parish. The woman firmly insisted that she was baptized and reared as an Orthodox. But it turned out, on diligent inquiry, that the church of her baptism and childhood belonged to a parish under the jurisdiction of Bishop Takach.

[10] It would be idle to deny that attempts of the kind have been made in the past, even on the part of high ecclesiastical authorities. But the present policy of the Holy See is resolutely against such a procedure.

sacrament through reiteration, because the Ruthenian priests have the privilege of confirming immediately after administering Baptism.

It is particularly in the case of " mixed " marriages between Ruthenians and Latins that a priest must be on his guard lest he give offence and violate the ecclesiastical law. Canon 1097 § 2 prescribes that marriages of Catholics of mixed rite are to be celebrated in the rite of the man and before his pastor, *unless a particular law runs to the contrary.* A contrary law *is* in force in the United States. Article 39 of the *Cum Data* reads: " Marriages both between Greek-Ruthenians and between the faithful of different rites must be contracted with the observance of the form prescribed by the decree *Ne Temere,* and hence they are to be blessed in the rite of the woman and by the woman's pastor."

Obedience to this prescription may lead us unconsciously into certain mistakes. When marriage is contemplated between a Ruthenian young man and a girl of the Latin Rite, it is the pastor of the girl who is to give the couple the preliminary instructions on the sacrament of Matrimony, and it has not been unknown for a priest to take such an occasion to prevail upon the intended husband to change over to the Latin Rite—an action forbidden by canon 98 § 2 and by article 30 of the *Cum Data.* Again, the pastor who blesses a " mixed " marriage may feel that he has the right to baptize the children that are born of it, yet article 41 of the *Cum Data,* which but repeats canon 756, explicitly states that " persons born in the United States of America of parents of different rites are to be baptized in the rite of the father; for the children of both sexes must absolutely follow the rite of the father."

When the marriage is between a Ruthenian woman and a man of the Latin Rite, if circumstances seem to render it necessary or more practical that the ceremony be performed in the Latin Rite, it would seem, according to the *Ne Temere,* that the Ruthenian pastor may give the requisite permission, but the Latin priest who is to officiate should not neglect to obtain that permission explicitly. Finally, we may say that a Latin priest should observe all the courtesies toward a Ruthenian pastor in the matter of seeking permissions, forwarding of baptismal certificates, notification of contracted marriages, and the like,

that he would show toward any pastor of his own rite. By meticulous observance of these courtesies a priest can do much to forward that charity toward the members of the Oriental rites for which the Holy Father pleads in the encyclical *Rerum Orientalium*. The Ruthenians' grievance against us—and it is not without foundation—is that we fail to recognize in them true brethren in the faith; that we look askance at their rite; and that at times we fail to observe the very prescriptions of ecclesiastical law which are meant to safeguard them in their devotion to ancient customs and privileges which the Holy See urges them to preserve. Their grievance we can remove only by associating ourselves heart and soul with the Pope's sentiments toward the Oriental Catholics and by showing forth that association, practically, in our obedience to whatever the Church has prescribed for our dealings with them. Thus we shall do our share toward saving the American Ruthenians for the faith.

IV.

So far we have dealt mainly with the acquirement of the necessary knowledge about things Ruthenian. But knowledge is a sterile affair unless it tends to the development of that charity for which the Vicar of Christ pleads so ardently. The Ruthenian priests in this country, and not unreasonably, complain of the great lack of sympathy they experience from their Latin brethren of the clergy. There exists a real wall of prejudice which has resisted all their attempts to batter down. The reasons are not far to seek. The primary cause, of course, is the prevailing ignorance about things Oriental on the part of the clergy as well as the laity; and even when there is knowledge, there is also an utter lack of interest, except in those Catholics who belong to our own rite. Contributing to this, is the fact that the Ruthenian clergy forms a body apart. Although living in territory ruled by our Latin ordinaries, they are, on account of their special ecclesiastical organization, outside the jurisdiction of our bishops and thus are deprived of the opportunity of attending the gatherings, official and social, of the diocesan clergy. But the most serious obstacle to a spirit of fraternity between the Latin and Ruthenian priests is the fact that the majority of the latter in this country are married men. The ideal of clerical celibacy is so deeply ingrained within us

that we are apt to look upon it as an essential of the priesthood. Unconsciously, almost, we consider the married life as absolutely incompatible with Holy Orders, forgetting that celibacy is a law which does not bind all the priests of the Catholic Church. And so we condemn, sight unseen, every married priest, thus assuming an attitude quite contrary to that of the Holy Father who, in his recent encyclical on the Catholic Priesthood, makes the significant remark: "We do not wish that what we have said in commendation of clerical celibacy should be interpreted as though it were our mind in any way to *blame,* or, as it were, *disapprove* the different discipline legitimately prevailing in the Oriental Church."

The Holy See has, it is true, forbidden both the ordination of married men in the United States and the immigration of married priests from Europe. This prescription had been made as early as 1890. Although never revoked, it was not always enforced during the intervening years until 1929 when it was reaffirmed in the decree *Cum Data.* Manifestly, however, it would be impossible, even if it were desirable, to remove all the married priests in the United States from their charges, especially since even now many of the parishes are without resident pastors. It would mean the ruination of the Ruthenian church in this country. Consequently, for another generation, at least, there will be married priests ministering to the spiritual needs of our American Ruthenians.

Charity would seem to require, then, that we attempt to obtain a sympathetic understanding of their attitude toward the clerical state. Most of these priests are not American-born; they came from places in Europe where the members of their rite formed a large, if not the greater, part of the population. The majority of the secular priests of their acquaintance were married men; in fact, they themselves, in most instances, were sons of priests. In the seminary, clerical celibacy was held up to them as an ideal—for even the Oriental Church considers it as such—but as an ideal which they were under no obligation whatsoever to adopt. Consequently they took what, to them, seemed the most natural course; before the reception of major orders they married, usually the daughter of a priest, and then presented themselves for ordination. We should not forget that they were knowingly and willingly ordained as married

men by the bishop and with the permission of the Catholic Church. When the call came for priests to minister to the growing Ruthenian population in this country, they emigrated to America. Here they found conditions quite different from those in their homeland. It is difficult in the United States, as some of them openly confess, to be both the spiritual father of a parish and the temporal father of a growing family. But they have shouldered both burdens courageously and cheerfully. From frequent contact with them we can attest to their zeal and holiness of life; to their culture and learning; and above all to their unswerving loyalty to the Vicar of Christ. As an instance of the latter we may mention how steadfastly so many of them rallied to the support of their bishops during the recent quarrel which flared up in this country occasioned by the strict enforcement of the celibacy rule—a rule which was quite contrary to their own traditions and to the usages to which they were accustomed.

It is sometimes said that the married clergy are a scandal to the Latin Rite. That word seems to be too harsh, at least if it be used in the strict sense. To whom do the married clergy present an occasion of sin? Surely not to our Latin priests who are bound by the obligation of celibacy? If that question were to be answered in the affirmative, we might similarly say that our secular clergy, who rightfully own and use money and other worldly possessions, are a scandal to priests of religious orders, who have taken a vow of poverty. On the other hand, if the married clergy are a scandal to our Latin laity it is only because the latter have not been properly instructed. That the Catholic Church allows only a celibate priesthood to minister at her altars is but one of the popular pulpit fallacies which are too often repeated in our Latin Rite churches, as the Reverend Francis Connell, C.SS.R., pointed out in THE ECCLESIASTICAL REVIEW three years ago.[11]

Remove the cause and you remove the scandal. And the cause is not the actual existence of married priests. We cannot go on sticking our heads in the sand like ostriches and pretending to ourselves and to the laity that there is no such thing as a married Catholic priest. There is, and there will be for many

[11] ECCLESIASTICAL REVIEW, November, 1934.

years to come, since ecclesiastical authorities have not yet proscribed a married clergy in all parts of the Oriental Church, and it is quite unlikely that they will do so in the near future—if ever. The real cause of the trouble is the pretence we make about the non-existence of what does exist. Some Latin clergy think it better to preserve the faithful in entire ignorance of the Oriental churches and their contingent of married priests. Surely what the Catholic Church allows, need not be kept a dark secret. It is bound to leak out at times. Experience proves that whilst a layman may look at you with wonder in his eyes when you first tell him that there are married priests in good standing in the Church, he will scarcely be scandalized. His reaction to your explanation, is interesting, but never alarming. What the Church permits must be all right, he judges; and that is the end of it, as it should be.

The prevailing ignorance about the legitimacy of the married clergy and the consequent uncharitable and unChrist-like attitude toward them, have resulted in numerous incidents which would be ludicrous in the extreme, were it not for the pain and sorrow caused to the Ruthenian priest involved, or to his immediate family. On one occasion the Sisters in charge of a Catholic hospital went on strike because the acting chaplain had *dared* to administer Holy Communion to a Ruthenian priest's wife who was about to undergo a serious operation. The Sisters argued as follows: No Catholic priest can be married; therefore this woman, who says she is the wife of a priest, is certainly not a Catholic and hence cannot receive the sacraments. When the priest-in-charge overrode the Sisters' objections and brought the good woman Holy Communion, they decided that a vigorous protest was required and it took the form of a strike! The intervention of the bishop of the diocese was required to smoothe out the difficulties.

A priest of our acquaintance suffered the unpleasant experience of having his daughter refused admission to five or six Catholic academies—on the sole plea that she would be a *scandal* to the other students. A sad state of affairs, indeed, when a girl who was just as true a Catholic as the very Sisters in charge of those schools was denied the education permitted often enough to Protestants and Jews.

Fortunately, however, there is another side of the picture. In the case we have just mentioned, a certain Mother Superior heard of the poor priest's difficulty. She wrote him a letter, urging him to send his daughter to the school of which she was the head, and assuring him that there would be no difficulty whatsoever. She was as good as her word. The young lady presented herself at the school, where she was cordially greeted by the superioress, who personally brought her to all the class rooms and introduced her as the daughter of a priest. She patiently explained how that could be possible; her explanation was accepted, and that, again, was the end of it. There was no mad rush on the part of Latin Rite parents to withdraw their daughters from the academy, nor did any of the students ever find the newcomer a scandal or a stumbling-block in the way of their devotion to the Catholic Church.

There is the incident of the American bishop who, upon his return from a trip to Rome, visited a girl's academy in his diocese. Addressing the assembled students, he described minutely the ceremonies of a Papal High Mass he had witnessed. He pointed out, particularly, that the Holy Father was assisted not only by a deacon and subdeacon of his own rite, but also by a deacon and subdeacon of the Greek Rite. And he stressed the fact that the Epistle and Gospel were chanted in both Latin and Greek to emphasize the unity of the Church. Then he expressed his pleasure that among his hearers was the daughter of a Greek Catholic priest. He singled her out for special attention and praised the ancient rite to which she belonged. An act of kindly courtesy which made a profound impression on the young lady and which has remained among her most pleasant memories.

Again, in the home of a Ruthenian priest we once visited, there hung upon the wall a most treasured possession. It was a photograph of the late Cardinal Bonzano, taken when he was Apostolic Delegate to the United States. Presented as a memento of the occasion on which the Cardinal dedicated this priest's new church, it bore the inscription, " To the Reverend ————, with my blessing upon himself and all the members of his family ".

The celibate life is, indeed, the ideal for the priestly state, and we of the Western Church are most thankful that it has

been made of strict obligation among us. To use the words of Pius XI, it is " one of the purest glories of the Catholic priesthood; something which seems to correspond better to the desires of the Sacred Heart of Jesus and to His purposse in regard to priestly souls." [12] But however zealous we be for the ideal, our zeal should be tempered with charity. The 560,000 Ruthenians in the United States *must* be saved for the faith. Can we of the Latin Rite help to save them? We can—and that by adopting a more sympathetic and charitable attitude toward them, toward their clergy and laity alike.

DESMOND A. SCHMAL, S.J.

Mundelein, Illinois.

[12] From Encyclical on the Catholic Priesthood.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE WORLD'S GREATEST HEROES.

The Church ushers in the month of November by a very beautiful feast, All Saints' Day. It is her way of telling us that, though she has mentioned by name during the year hundreds who had lived and died in the cause of Jesus, there remains a great multitude whom no man can number, of all nations and tribes and tongues; and she asks us on that day to think of them, to forget the leaders in the army of the Lord and to think of these, the common soldiers, many of whose names are seldom mentioned, but not one of whom was put on the list of the saints unless they had done great and wonderful things in the sight of God. The Church asks us especially on that feast to remember the martyrs, those who sealed their preaching with their blood, and who stand in the front rank of those whom she desires to honor. Indeed it has been said by a sober and painstaking historian that the martyrs of the Catholic Church are the world's greatest heroes; and it is from this point of view we shall consider them.

The martyrs belong to the pioneer age of the Church. They were the advance guard of the oncoming Kingdom of Christ. They came up with the outposts of the hosts of paganism, a paganism which had for thousands of years possessed unchallenged the souls of men. In parallel circumstances the advance guards invariably do one of two things: they either fight or retire. In this case, however, they did neither. They simply testified that they were voices crying in the wilderness: "Prepare ye the way of the Lord!" And having given this testimony they confirmed it not by the edge of the sword, but by yielding themselves into the hands of the persecutors. They blessed those who cursed them, and prayed for those who calumniated them. When they were struck on one cheek they

turned the other. They faced persecution and stripes and imprisonment. And all this not with the hope of earthly glory, nor being driven thereto by the lash of the despot; but because they remembered the word that was written: "He that loseth his life for my sake shall save it." Theirs was the faith by which all things are done; and they said to the mighty mass of paganism that lay athwart their path: "Be thou removed, and be thou cast into the sea;" and it was so done. For it came to pass that the throne of the Fisherman supplanted the throne of the Caesars, and the heathen Pantheon resounded to the praises of the crucified Nazarene.

Persecution is the test of sincerity. All gold must be fire-tried. An individual or a church whose inspiration is not from on high, may, indeed, in the first enthusiasm go forward boldly unto suffering and death. But when the sacrifice is continued for several centuries; when the victims represent every grade, social and intellectual; when the persecutors outrage every feeling and heap up every indignity, then, indeed, the courage and constancy of the oppressed assume a new aspect; their testimony adds a new and independent sanction to the cause or creed for which they suffer. "It is difficult," says Paschal, "to disbelieve a story of which the witnesses are willing to be slain." "The patience and perseverance amid such sufferings, shown by such multitudes, constitute a historical fact which is so extraordinary and so peculiar to Christianity that it can only be explained by assuming a special divine assistance by which the martyrs were sustained."

Test of Persecution.

That the infant Church would be persecuted was indeed foretold by our Divine Lord. But it was also natural and logical that it should be so. And it was equally natural that persecution should come precisely from those quarters whence it proceeded. For, Christianity came forth from the midst of Judaism and advanced into the midst of paganism. Now, neither the one nor the other of these would have been true to its instincts if it had not persecuted the early Christians.

Judaism was exclusive. It was the religion of a people whose history had been the history of a special Divine Providence. "You shall be my people, and I shall be your God."

That was the contract from which grew the Jewish view of the gentile world, and their contempt for all who were not the children of Abraham. To their minds the gentile world seemed to be but a huge and jealous conspiracy to drag them down from their eminence and rob them of their divine inheritance. When they were chastised or led away captive by their gentile neighbors, they regarded it not so much as a chastening visitation from God for their sins, or a divinely permitted trial of their faith, but rather as the temporary triumph of the powers of evil. And accordingly when they should have learned humility they learned hatred; and in the course of time to be a gentile came, with them, to be synonymous with having a devil; to minister to the spiritual wants of the uncircumcised was like taking bread from the children and casting it to dogs.

Now it was among people of such a kind that Christianity arose. Its Founder was indeed to be the glory of Israel; but—and here lay the rock of offence—He was also to be a light for the revelation of the gentiles. That was the very head and front of His offending. He set Himself to break down the middle wall of partition, and to let God's light shine, not only on the Jews, but also on "every man that cometh into the world". Judaism was scandalized and cried out, "Away with this man and release unto us Barabbas." And they led Him away and crucified Him with two thieves, one on the right hand and one on the left. When the Apostles went forth with the same message they met with the same reception. One day St. Paul was preaching to an eager and excited audience in Jerusalem. He told them of his youth and upbringing and education. Then he narrated how he had received direct from God a mission which said: "Go, for unto the gentiles afar off will I send thee." This was too much. "They heard him," says St. Luke, "until this word, and lifted up their voice, saying, 'Away with such a one from the earth, for it is not fit that he should live'." Ascendancy never died without a struggle. Judaism was an ascendancy, time-honored and powerful. And the Apostles and early Christian missioners who preached deliverance from the Jewish yoke were reviled and persecuted, and cast out of the synagogue. The hour even came when whosoever killed them thought that he was doing a service to God.

Fought by Pagans.

As regards paganism the result was the same, though the reason was the contrary. Rome worshipped her own gods and encouraged the Greeks and Egyptians and Asiatics to worship theirs. But in the Eternal City itself Rome's gods must be honored by all. The gods that were good enough for the Romans, she argued, ought to be good enough for the peoples she conquered; and the test of loyalty was willingness to sacrifice to the gods. This neither the Jew nor the Christian could conscientiously do. For it had been laid down in the Old Testament and repeated in the New: "The Lord thy God shalt thou adore, and Him only shalt thou serve." Indeed, in the beginning there was to the pagan eye no essential difference between the Jews and the Christians. They were regarded alike as misanthropes and atheists. Christianity was looked on as an offshoot of Judaism. In the course of time, however, opposition centered on the Christians. Dislike is the parent of misrepresentation; and the pagan conscience was not over-delicate in its regard for truth. The Christian unwillingness to sacrifice to the gods was construed into disloyalty to the empire, and when Nero gave out that the great fire was the work of the Christians, the accusation fell on willing ears, and the cry was madly yelled through the city: "Christiani ad leones"—"The Christians to the lions." Thus the heavy hand of Rome came down on the infant Church. That she survived the ordeal was not the fault of the persecutors. Neither was it due to the human strength of the victims. It was due to Him who said, "Behold I am with you all days even to the consummation of the world." The winds came and the rains fell and they beat against that house and it fell not, because it was founded on a rock.

The story of this conflict is a story of heroism, faith-inspired, and continuing for generations. To these heroes we owe it that the light which is in us is not the darkness of paganism, but the true light which enlighteneth every man that cometh into the world. In dark and uncertain days they watered with their blood the little seed of truth which the Apostles had planted, hoping that in His own good time God would give the increase. They were human beings like us, sensitive to pleasure, drawn by the love of the easy and pleasing things of life as we are. But they had found the treasure hidden in the

field; and selling all that they had—home, wealth, kindred—they went and bought it. They suffered under a power that had never known defeat. It had planted its standard in the East and in the West, from the Euphrates to the highlands of Scotland. It had impressed its laws and its usages upon peoples of every race and color and tongue. It had come to be considered as the embodiment of all that was irresistible and unbreakable, the Goliath among the powers of the world. And behold! in the midst of its greatness and glory there arose this little sect in the East, in a country despised by Rome; a sect claiming as its founder one who was reputed the son of a carpenter, and had suffered as a criminal on the cross; a sect whose leaders bore no sword and had been told to take neither shoes, scrip nor money for their journey. And yet it challenged the ascendancy of Rome and the pagan ideals for which Rome stood. David had come forth again with a sling and a stone. The preachers of the new doctrines were treated at first as harmless men, led astray; then as fiery zealots enslaved to a foolish system; and finally they were seen to be a growing and well-knit body with two powerful weapons—sincerity and self-sacrifice. It was thought, however, that the chastisement of a few would terrify the rest, and accordingly a few were punished even unto death. These got the name of martyrs. Others stepped into their place, declaring themselves alike in belief. They, too, suffered and thus the number of martyrs grew. However, instead of deterring, this only increased the number of voluntary victims, and there arose a very passion for martyrdom. Pagan Rome became incensed, unwilling to admit its impotence, and thus holocaust after holocaust of Christians was the result. But the end was as far off as ever. Rome was but helping on the work which she tried to hinder and destroy.

Thus it comes that we honor them not merely as the Church's greatest witnesses but as the world's greatest heroes. About many of them indeed the world knows little and cares less, because they gave their lives not amid the roar of the world's battles or amid the clash of the world's swords; they fell victors to that hate which has existed from the very beginning of the Church's history, the hate engendered in that everlasting battle waged by the world, the flesh, and the devil against the name and the Gospel of Jesus. That hate will last until the end of

time; and therefore until the end of time more and more names will be added to the list of those who, besides being the world's greatest heroes, will also be the most honored names in the kingdom of heaven.

T. J. BRENNAN

Berkeley, California.

A STRIPLING OF TWELVE.

The Catholic Anthropological Conference.

Many a story would be better untold. Some of our readers may class the present one with them. The writer feels that justice compels the telling of it, regardless. Certainly he cannot be accused of undue haste, for it is just twelve years old at the present writing—the story of a little society called "The Catholic Anthropological Conference."

In the early summer of 1925, the late co-founder of Maryknoll, the Very Rev. James Anthony Walsh and his faculty were in session at the seminary in New York. They were planning the curriculum for the following year. Authorities in Rome had suggested to our Father General that he pay special heed to the scientific training of his missioners. In line with that suggestion, which found fullest response in his own heart, Father Walsh discussed with us the feasibility of introducing Anthropology or Ethnology in the Philosophy course of studies. The writer had been teaching Apologetics for a term of years previously and found Ethnology a very useful handmaiden to his own field of Apologetics. He was gratified in being chosen to prepare a course for the following term.

What, in anticipation, seemed easy, he later found bristled with difficulty. Seeking the counsel of Doctor John M. Cooper at the Catholic University, his fears were fully justified. The field was one practically virgin to any native Catholic effort. Europe had its Catholic scientists working in that field, but, in spite of our own far-flung missionary effort among aborigines on this continent, anything of scientific value from the pen of American Catholic scientists was a desideratum. Ultimately, source material was collected and some kind of a course arranged.

Meanwhile, at Doctor Cooper's suggestion, the writer joined him in membership in the American Anthropological Society. Together we attended its meetings at Yale University during the Christmas vacation.

At that time many anthropological expeditions were being arranged by our university professors to out-of-the way places. It seemed to us the fruits of such expeditions far outweighed the linguistic attainments of the men engaged in them. At times too, because of the cost, such expeditions covered only a period of a few weeks. Certainly that was too short a time to allot to a comprehensive study of manners, customs, religious beliefs, ceremonies of worship and history of any people. Many of these expeditions were made to peoples among whom our own Catholic missionaries were laboring. In some instances it was the Catholic Fathers who supplied investigators with factual data.

The writer had mulled the problem in his own mind and had decided upon a rather bold—not to say rash—solution of it. Between sessions of the Yale meetings, Doctor Cooper and he took their meals at a little basement dining-room just off the campus. The country was in the throes of Prohibition. Yet the liquid refreshment served with those German meals seemed to have a reminiscent tang. Still one could not be certain. So again and again we took our meals there. As we lunched and dined we talked of the matter in hand. Whether the liquid we drank was authentic or not we never learned definitely. We did then ask Dr. Cooper to put his head on the block for Catholic American Mission anthropological and ethnological science. He agreed and for twelve years he has, all but alone, suffered the consequences of his generous acceptance.

When we left Yale's campus, our plans were matured and the following Easter Tuesday of 1926, our Catholic Anthropological Conference took form in the old Recreation Room of Caldwell Hall. The late scholarly Bishop Shahan, Rector of the University, and some fifty guests, mostly priest-students at the University were on hand. If Bishop Shahan had any misgivings as to the new venture they were not communicated to ourselves.

The purpose of the conference was twofold. We wished to stimulate in our Catholic students an interest in a scientific study

ancillary to missionary effort itself and so gradually to build up a corps of Catholic scholars in a field we had all but neglected. Our second purpose was to publish findings and factual data of our missionaries and secure for Catholic scholarship credit for solid scientific attainment which until then was either ignored or diverted elsewhere, to those who peddled it. A third purpose, unexpressed at the time, was to save for future Catholic mission effort the intimate acquaintance of our pioneer missionaries with the people among whom their lot was cast for so long. Most of this information had been previously either lost entirely or employed only imperfectly and in limited fashion.

If diffidence of one's own powers be a virtue, we of the Catholic Anthropological Conference claim it. During these past twelve years we have sedulously avoided making any claims for ourselves. We have been content to watch the original idea develop slowly though solidly. Naturally we are gratified as we look back over our first decade to realize that something has been accomplished of our cherished purpose. For one thing, thanks to Doctor Cooper, we have been true to our first purpose. Our publication, *Primitive Man,* has been kept alive. It has presented a steady stream of worthwhile articles of scientific merit. It has won a modest place as a representative of Catholic scholarship in a highly active field. Youthful aspirants to scientific honors have been encouraged by it. Scientific articles by older, more experienced missioners have found place in its pages. Possibly it is not too much to say that through its blushing instrumentality it has gradually won its way to making our Catholic educators mission-science conscious if not mission-science minded.

Our hopes, of course, are much greater. Both Doctor Cooper and others of us have long since regarded with envy our own *National Geographic* and other magazines of that calibre. Is it too much to hope that some day Catholic Missions might have a scientific publication of equal worth and of equally beautiful format? The material is there, the information is present. One wonders—is the will to do it equally effective where Catholic mission-scientific effort is concerned? Can adequate interest and financial support be secured for the purpose?

L. H. TIBESAR, M.M.

Maryknoll, New York.

MORE ON SEXUAL PEDAGOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article, "The Priest Educates His Catholic Boys to Purity," appearing in the June number of the REVIEW, is unquestionably the best discussion that the writer has ever read on the subject: it is complete and sane. The ideas advanced were derived from no armchair theorizing, but from actual contacts with boys. On the other hand, the ultra-practical character of the article did not detract from its absolute fidelity to Catholic doctrine on the subject.

Two of the ideas which the authors advanced, however, seem to me deserving of special emphasis as well as of more extended treatment because their importance is frequently underestimated, when it is appreciated at all, and because their neglect is probably the outstanding "educational" reason for many of the sins committed by our Catholic boys—sins, which, be they formal or only material, have important consequences for the sexual development of these young people, and sometimes result in years of mental misery or even occasionally in an entire life perverted.

The two principles to which reference is here made are the following: that it should be made clear to the boy just what is and what is not sinful in itself (and, as much as possible, *why* that thing is wrong); and that, in the words of the authors, "he must keep calm. . . . If he allows himself to get all worked up and excited his chances of giving in are much greater". I should like to make clear just in what ways these two principles are frequently failed against, and then draw up some practical conclusions for very particular cases which are of rather common occurrence.

Not infrequently when a boy asks direct questions about the sinfulness of certain actions, he is given a vague answer such as this: "It's better not to do that"; or: "I wouldn't do that if I were you". But that's not answering his question. He suspected that it wasn't quite the right thing to do, but he wanted to know whether it was wrong in all cases, or whether it was seriously wrong. Under these circumstances, I believe, no evasion whatsoever should be practised. If the thing about which there is question is not wrong in itself, the boy should

be told so; if it is forbidden as an occasion, that point should be made clear to him. And if the occasion is of the relative kind, which varies from individual to individual, an attempt should be made to help the boy come to a conclusion on just how serious it might be in his case. If it is relative in the sense that it might be harmful to children although not to adults, a proper approach will help the boy to understand that this is not an artificial distinction invented by adults for their own convenience, but a distinction based on the immaturity of his age, on the psychological differences that exist between him and his parents.

Although the devil no doubt plays a part in temptations against purity, it would be a mistake to exaggerate his influence. After all, chastity has a strongly physiological foundation. Although as a sin it is a matter which pertains to the soul, as an action it pertains to the body, and particularly to two important bodily systems, the glandular and the nervous. Calling attention to this fact is not meant to minimize personal responsibility or the influence of the mind on the body on which that responsibility is predicated. On the contrary, considerations based on the nervous system help us to understand just why sins of thought against chastity are serious sins: if wilfully entertained, they make sinful action almost inevitable because of the strong influence that such thoughts (whatever there may be abstract in them) exercise on the imagination and the direct and automatic influence of the imagination on the body via the autonomic nervous system. After all, the essential sexual function is controlled directly by nervous reflexes; these reflexes may be set in motion by physical action, but also by mental action (which incidentally explains the emissions which occur during sleep). When thought and imagination are not intense enough to cause the complete sexual act by themselves (something which rarely happens when the subject is awake), they do nevertheless produce those partial motions which " set the stage " physiologically: that is, those partial motions produce a physiological malaise which demands relief with apparent, and sometimes perhaps actual, irresistibility. In fact, it seems probable, judging from analogy with other nervous reactions to other disagreeable stimuli (such as a very hot object, a foreign business substance in the eye, or something in the nose) that

in certain extreme cases the actual physical actions are largely and perhaps even entirely bereft of responsibility; of course, moral responsibility is there if the condition which led to the physical action was brought about wilfully. Usually the person's responsibility is left unimpaired, but his resistance is definitely weakened by his physiological condition, just as drowsiness brought on by fatigue may make it difficult for him to resist distractions in church.

But if it is true that our thoughts affect our physiological condition, the converse is no less true. Many of the thoughts against purity, or at least of a vulgar nature, may be due to physiological conditions. We may be even unaware of the condition that gives rise to the thoughts, and attribute these latter to the devil. This is the basis of the advice to "run around the block." Any form of exercise like that serves to give relief to constipation or something akin to it, besides dissipating excess energy. Since these thoughts have an origin entirely beyond our control, we are not responsible for them.

These are bits of information which it might be good to communicate to boys, at least piecemeal as their questions or other indications seem to make it advisable. But they are especially good things for the priest to keep in mind, with a view to avoiding certain mistakes in sexual pedagogy.

For example, it is a mistake for a priest to do anything which will direct the boy's attention to sex. (This in no way contradicts what the writers of the article in your June number say about giving information in time.) Goodness knows, for most boys the subject is insistent enough in their own consciousness without being reinforced from the outside. Likewise any exhortation which would tend to increase their nervous tension must be avoided.

For the most part, the priest can take for granted that any boy who consults him on matters of sex, or even willingly discusses the subject after the priest has brought it up, has at least a modicum of good will. At the time, surely, he wants to do right. Yielding is a matter of weakness in the face of a strong temptation and in moments free of temptation the boy would give anything *not* to yield. What then does he really need? To be frightened away from sin by threats of consequences in this world and the next? Decidedly not! First of

all, in most cases, he needs advice: help in analyzing his own occasions and determining how they can be avoided; direction on what to do at the actual moment of temptation. This last point is closely associated with the motivation with which he must be provided. This should be rather of a calming than of an exciting nature. Thoughts of hell-fire or other dire consequences may raise him to a nervous pitch which will make resistance more and not less difficult; an analogy may be found here with the feeling of vertigo: the very fear of falling causes the victim to pitch himself headlong. Rather advise the boy to think of the Blessed Mother, of how pure she was and how pure she would like him to be; of the boy Jesus and His purity. It is impossible for two contrary thoughts to remain in the mind at the same time.

Such a method of treatment would not be effective with the boy who has been perverted or who has grown callous. He would need to be aroused rather than calmed down. But it is up to the priest to discern the type of boy with whom he has to deal.

The same principle of calmness has another application. Boys come with accounts of thoughts or involuntary carnal motions that they experienced. Almost always if they ask about them it is a sign that they have not consented, surely not mortally. Their good will can be taken for granted, and, that being the case, they should not be advised " to be more careful," or to " drive away these thoughts as soon as possible," or to " figure out means of preventing them," but they should be told simply not to bother about them. " When they come, think of something else as soon as you notice them, and afterward don't worry in the least about whether you consented to them or not." With such boys, who never commit a direct mortal sin of action, it is perfectly true to say that, if they *had* consented, they would be clearly aware of the fact; the fact that they doubt is really, in this case, a proof that they did *not* consent.

Calmness must also be applied in the matter of modesty. That modesty is the safeguard of chastity the Catholic Church has always taught and still teaches by the mouth of the Sovereign Pontiff, Pius XI. But the proper function of modesty must not be misunderstood. Modesty safeguards chastity because

it removes the occasion of sin; it removes attention from the body and thus takes away one source of temptation. Now it is a fact that modesty is no longer (if it ever was) a fashionable virtue. Any boy not leading the life of a hermit or of a bookworm is bound to see things. Not only must he see things, but he must allow himself to be seen if he cares to be invited to the next swimming party. That doesn't leave him much choice. Imagine his situation, then, when told that certain costumes are absolutely wrong. Here is his dilemma: either he must lead a very singular life, or, yielding to his own natural tendencies and to the social pressure brought to bear on him, he does as the others, *under the impression that he is committing a mortal sin each time.* Discouragement readily overcomes him, and he feels that, since he is committing mortal sins anyway, he may as well " go the whole hog."

Now, what are the facts about the consequences of this scanty attire at our swimming pools and bathing beaches? From statements made by young people giving every evidence of honesty, it would seem to be largely a personal matter. That is, those who are looking for evil find it easier to satisfy their desires under these circumstances than they would otherwise. Those that come with innocent intentions of just " having a good time " usually are satisfied with that. They have been " brought up that way," accustomed to seeing and wearing scanty clothing, and make nothing of it. We may argue whether they should have been " brought up that way " or not, but, given the fact that they have, it seems to do more harm than good to call their attention to the possibilities of evil in the situation and to fill them with apprehension as if this evil were practically inevitable. The real danger in these affairs probably lies in the possible perversion of the innocent by the guilty; however, this seems to be a matter less of modesty or immodesty than of the choice of companions.

The soundness of this view seems to be borne out by what the writer has discovered in his contacts with non-Catholic boys. It has frequently given him food for thought to observe that many of these seem to have less difficulty with matters of purity than have the Catholic boys, despite the religious advantages possessed by the latter. Apart from differences in temperament which make certain individuals less susceptible naturally

to impure temptations, it has sometimes seemed an inescapable conclusion that non-Catholic boys are better off because of a generally saner attitude toward the whole business. This is no reflexion on the Catholic religion as such, but of the ineptitude of the methods used by some of its representatives.

It sounds almost heretical to assert that anything even remotely connected with religion should be a positive handicap to a boy in his efforts to remain pure. Yet that has most certainly been the case with certain false religions. Perhaps it is also the case with an imprudent application of the true religion. That such occurrences may be made less frequent is the purpose of the present article.

ALFRED SCHNEPP, S.M.

St. Mary's University of San Antonio, Texas.

CATECHIST HANDLING MATRIMONIAL DISPENSATION.

Qu. Li Petrus, Catholicus vult matrimonium inire cum Tchang pagana. Missionarius, facultate dispensandi munitus, mittit catechistam Kong ad sponsum et sponsam, ut ab eis petat, num cautiones implere velint. Dicit missionarius catechistae, " Si ambo affirmant, scriptum documentum eis exhibe ut illud signent; et signatis documentis ego jam statim *dispenso* super impedimento, ac proinde signatis documentis tu statim poteris consensum matrimonialem coram testibus ab eis excipere." Quod et facit catechista Kong. Quaeritur autem:

1) Utrum haec dispensatio sit valida necne.

2) Si necessarium sit, ut missionarius prius cognoverit acceptationem cautionum antequam dispensationem dederit.

3) Quid si prius petitur dispensatio et datur ab episcopo, deinde missionarius illam dispensationem exsequitur, modo supra descripto, scilicet catechistam mittendo, qui statim post exhibitas cautiones consensum matrimonialem accipiat.

Resp. This question is reproduced as it was received from a Chinese missionary except that the one word *dispenso* is italicized by the present writer.

Taken as the case stands, if the word *dispenso* is understood to mean that at the very moment when the missionary fills out the dispensation he actually dispenses, and that the catechist, after obtaining the guarantees from the parties, is merely to deliver to them the document, the dispensation is invalid; for

the missionary has dispensed before the guarantees are given and before he has obtained the moral certainty that they will be fulfilled.[1]

If, however, by the word *dispenso* is meant to convey the meaning of the future after the future perfects *affirmaverunt, signaverunt*,[2] the same objection cannot be raised. For in this manner the missionary actually suspends the granting of the dispensation until the prescribed guarantees are given. Nevertheless, there still remains the question of the moral certainty that the promises will be fulfilled. Whence can the missionary obtain that moral certainty in the circumstances? [3] Of course if the missionary, when dispensing, stipulated that the catechist should not only obtain the written guarantees but also ascertain whether they will be fulfilled and thus secure also that moral certainty, this latter difficulty would also be overcome. If the missionary in this manner suspends his dispensation until both those conditions are verified, the validity of the dispensation could scarcely be impugned. But is such a procedure advisable?

Payen, after rejecting the procedure almost identical with the first method outlined suggests another practical approach. He supposes that only the *moderatores sectionum* (a sort of vicars forane) are delegated to dispense without the power of subdelegating. He outlines a practical course thus:

> 2) Quid potuerit moderator sectionis?—Potuit concedere dispensationem *in forma mixta* seu in forma non pura commissoria, adeoque nominare proprium missionarium executorem necessarium, *si* a partibus cautiones solitae praestarentur. Nam haec forma nullam continet subdelegationem: in ea gratia est facta, et committitur " merum exsecutionis ministerium " (Can. 54, § 1; n. 621).
>
> 3) Quid in usu?—In usu nihil, ut videtur, obstat quominus vicarius foraneus mittat ad proprium missionarium folium impressum dispensationis, a se subsignatum, illudque immutatum. Sed, in quadam

[1] Cf. G. Payen, *De Matrimonio,* (*Zi-ka-wei:* Typographia T'ou-sè-wè, 1929), I, n. 626-627, where this missionary-author discusses practically the identical case.

[2] That is: Si ambo affirmaverunt et documenta signaverunt, ego statim *dispensabo.*"

[3] The necessity of the moral certainty that the guarantees will be fulfilled is inculcated with the same severity, as otherwise, also in the indult for China in virtue of which owing to the peculiar circumstances prevailing in China guarantees may be considered as contained equivalently (*aequipollenter*) in certain situations. S.C.S.Off., 5 April, 1918—G. Vromant, *Facultates Apostolicae quas Sacra Congregatio de Propaganda Fide delegare solet Ordinariis Missionum,* (Louvain: Museum Lessianum, 1926), p. 64, footnote 5.

epistola, rescribat ei committi, ad normam can. 54, § 1, "*merum exsecutionis ministerium*" ac proinde folium dispensationis non posse parti catholicae tradi *rite praestitas cautiones*, et, *rite praestitis cautionibus*, non posse denegari."[4]

The same method could be employed in committing such a *nudum exsecutionis ministerium* to a catechist, even though he is as a rule not a cleric, for authors are all but agreed that canon 54 § 1 permits committing the execution of a rescript in this manner even to a layman.[5]

Whilst, strictly speaking it will be valid to commit to a lay catechist the exacting of the promises and the ascertaining of the moral certainty that they will be fulfilled and the *nudum ministerium* of executing the dispensation granted by the missionary enjoying the necessary faculties, it may be asked whether or not it is prudent and advisable. Most of the authors quoted above advise against it on general principles. There is the very important question whether the catechist is qualified and trustworthy. For the validity of a matrimonial dispensation and, if a diriment impediment must be removed, the validity of a marriage will depend on his faithfully fulfilling his commission. It hardly seems advisable to commit any of these matters to a lay catechist: all ought rather to be attended to by the missionary himself, if at all possible.[6]

Finally, a word about the form. If the missionary is endowed with the necessary faculty and has granted a dispensation from the canonical form of marriage, the marriage will not be invalid for lack of form. But failure to put such a dispensation in writing and recording it properly in the marriage register may raise not a little difficulty, if later the validity of the marriage is attacked.

[4] *Op cit.*, n. 627.

[5] A Van Hove, *De Rescriptis*, (Mechlinae: H. Dessain, 1936), p. 235, footnote 1; G. Vromant, *Ius Missionariorum, Introductio et Normae Generales*, (Louvain: Museum Lessianum, 1934), 189; G. Michiels, *Normae Generales Juris Canonici*, (Lublin: Universitas Catholica, 1929), I, 282-283. Cf. Hamletus J. Cicognani, *Commentarium ad Librum I. Codicis*, (Romae: Typographia "Pio X", 1925), p. 252, 260; B. Ojetti, *Commentarium in Codicem Iuris Canonici, Liber Primus*, (Romae: Universitas Gregoriana, 1927), p. 256, 262.

[6] From conversations with various missionaries the present writer is not impressed with the qualifications of at least some of the catechists and would warn against too readily entrusting such weighty matters to them.

ANOTHER CRUCIFIX WITH A "TOTIES QUOTIES" INDULGENCE.

Qu. With an indulgenced rosary I received a card which read:

AN INDULGENCED CRUCIFIX.

With very Special Indulgences for the Sick.
The Indulgences Attached to this Crucifix:

4. Plenary Indulgence *for the sick, as often as* they devoutly kiss the crucifix and also make (even if only with the mind or with the heart) an act of love *and* an act of sorrow; applicable also to the faithful departed. (Example of act of love and sorrow; "*My God, I love Thee; and because I love Thee I am sorry for all my sins.*")

N.B.—This last mentioned Plenary Indulgence can be gained as often as the conditions mentioned are fulfilled. *The sick* is to be taken in the ordinary meaning of the word. It is not necessary that the sickness be dangerous or that one be confined to bed or has to lie down. The extraordinary faculty to enrich crucifixes with this precious indulgence was granted by Pope Pius XI to a Roman Monsignor residing in the Motherhouse of the Society of the Divine Saviour in Rome.

Through the devout use of this crucifix in the way mentioned above, the sick, by applying the Plenary Indulgences thus gained to the souls in purgatory, can exercise a great apostolate of mercy in favor of the holy souls and mightily promote the greater glory of God. These Plenary Indulgences can, of course, also be gained for oneself.

When you desire to gain them for the poor souls, or some particular soul or souls, *make your intention accordingly.*

A number of difficulties arise for the parish priest and chaplain because of the above. Sisters have a way of obtaining such rosaries and cards and distributing them among the faithful. Even enlightened Catholics are asking: "Father, if this is such an advantageous indulgence, why doesn't the Holy Father give more of you priests the faculty to enrich crucifixes with it?" We are at a loss to know what to say. Will you kindly help us to give a satisfactory answer?

Resp. Concessions similar to the above were the subject of three recent Conferences in the REVIEW. The first expressed a very just surprise at such concessions; [1] they are so extravagant

[1] "Indulgences Attached to Crucifixes", ECCLESIASTICAL REVIEW, XCIII (1935), 414-415.

that they must be suspected as spurious by the very rules laid down by the Holy See, until convincing evidence of their authenticity is forthcoming. In the second Conference the author did not feel compelled to depart from his previous position regarding one such concession to which his attention had been called.[2] The third conference[3] took notice of concessions of this nature made to four priests by Pius X and (all four or only one?) ratified by Benedict XV. In one instance the grant was properly registered with the Holy Office, which at that time had been charged with all affairs concerning indulgences. These genuine faculties of the four priests, it adds, have actually been revoked.

There is this difference between the plenary indulgence attached to the crucifixes referred to in the previous articles and that claimed for the crucifix about which our present correspondent inquires: the former was granted to all the faithful without distinction, the latter is claimed only for the sick.

Must this latest one to turn up claiming to be granted by Pius XI be classed as authentic, or is there justification for challenging it as spurious? Until proof to the contrary is submitted, we feel no hesitation in challenging the authenticity of the concession under discussion. Why? Under date of 23 June 1929 the Sacred Penitentiary, which now is entrusted with concessions of Indulgences, published the following:

DECLARATIO CIRCA INDULGENTIAM "TOTIES QUOTIES" CRUCIFIXIS ADNEXAM.

Etsi iam alias, decreto Sancti Officii die 10 Iunii 1914 lato et in solita subsequenti audientia a Ssmo Domino Nostro probato et confirmato, expresse declaratum fuerit quo sensu intelligenda sit facultas benedicendi Crucifixos ad adnectendam eisdem Indulgentiam, quam dicunt, *toties quoties*; constat tamen ex certis fontibus non deesse sacerdotes, hac facultate auctos, qui talem benedictionem impertiri praesumant cum effectu ut omnes et singuli fideles Indulgentiam plenariam, ceteris paribus, consequantur, *toties quoties* Crucifixos ita a se benedictos deosculati fuerint.

Timens ne forte, decursu temporis vel etiam ex peculiari aliqua, quam nonnulli iactitant, concessione, decreto Sancti Officii quidquam

[2] "Crucifix with Plenary Indulgence 'Toties Quoties'", ECCLESIASTICAL REVIEW, XCIII (1935), 619-620.

[3] "The 'Toties Quoties' Indulgenced Crucifix", ECCLESIASTICAL REVIEW, XCV (1936), 188-189.

derogatum sit, infrascriptus Cardinalis Poenitentiarius Maior, in audientia die 21 currentis mensis sibi impertita, ipsum Sanctissimum Dominum Nostrum ad rem directe consuluit; qui respondere dignatus est mentem Suam esse supra memoratam Sancti Officii declarationem in pleno suo robore ac vigore permanere debere quod ad omnes et singulas huiusmodi concessiones post eam quomodolibet elargitas, sive per tramitem cuiusvis Officii Sanctae Sedis sive etiam ab ipsomet Summo Pontifice personaliter et vivae vocis oraculo; atque insimul praefatam declarationem in Commentario officiali *Acta Apostolicae Sedis* denuo evulgari mandavit.

Eadem ita se habet: " Facultas benedicendi Crucifixos cum Indulgentiae plenaria applicatione, *toties quoties* nuncupatae, sive personaliter a Summo Pontifice, sive quomodocumque ad Apostolica Sede, per tramitem cuiuslibet Officii vel personae obtenta, ita et non aliter est intelligenda, ut quicumque christifidelis, in articulo mortis constitutus, aliquem ex huiusmodi Crucifixis benedictis, etiamsi illi non pertineat, osculatus fuerit vel quomodocumque tetigerit, dummodo confessus ac sacra Communione refectus, vel, si id facere nequiverit, saltem contritus, Ssmus Iesu nomen ore, si potuerit, sin minus corde devote invocaverit, et mortem, tamquam peccati stipendium, de manu Domini patienter susceperit, plenariam Indulgentiam acquirere valeat. Contrariis quibuscumque non obstantibus ".

Datum Romae, e Sacra Poenitentiaria Apostolica, die 23 Iunii 1929.

L. Card. Lauri, *Poenitentiarius Maior.*

L. S. I. Teodori, S. P. *Secretarius.*[4]

Let us examine this declaration. Its introduction recalls the decree of the Holy Office of 10 June 1914, but complains that there are certain priests who enjoy the faculty as interpreted by that decree but who " presume " (*praesumant*) to bless crucifixes with just those effects which the above card claims for crucifixes on the rosaries.

In the next paragraph the declaration proclaims the fear that the declaration of 1914 might be derogated from either in the course of time or also by reason of a peculiar faculty with which some are priding themselves (*iactitant*); and therefore the Cardinal Penitentiary Major consulted the Pope, who replied that it was his intention that not only the decree of 1914 should remain in force, but also that no matter how and by what

[4] *Acta Ap. Sedis*, XXI (1929), 510-511. Note that the last paragraph of this declaration is a verbatim repetition of the last paragraph of the decree of the Holy Office of 10 June 1914 on the same matter. *Acta Ap. Sedis*, VI (1914), 348-349.

office of the Holy See faculties of this nature are granted, *even if by the Supreme Pontiff himself personally and by word of mouth,* they must be understood in the sense declared by the Holy Office in 1914, which declaration Pope Pius XI himself ordered published again in the *Acta Apostolicae Sedis,* namely, that the plenary indulgence can be gained only by those in danger of death who kiss the blessed crucifix—besides fulfilling the other conditions required for gaining this plenary indulgence.

The tenor of this declaration compels one to look with suspicion upon the claims made for these crucifixes. The generosity of the Church in granting this indulgence, as explained by the two papal pronouncements, reveals once again the maternal solicitude of the Church for the eternal welfare of the dying.

And note well: the indulgence attached to crucifixes legitimately according to the declaration of the Sacred Penitentiary is not itself a *toties quoties* indulgence; in other words, it cannot be gained as often as a dying person kisses the blessed crucifix, but only once. In fact one and the same person may have numerous titles upon which he may gain the death indulgence; [5] in reality, however, he gains but *one* plenary indulgence at the moment of death.[6] The *toties quoties* character of these blessed crucifixes consists in this that they can be used (originally by pastors) over and over again by one dying person after another.[7] This generosity of the Church does not surprise anyone. But to expand this faculty as the accompanying card does, is no longer solicitous generosity but rather an extravagant prodigality which far outstrips the accustomed practice of the Church. This is the reason for the declarations.

In view of all this, is there not reason to ask whether the claims made by this card are not based—to use the words of the decree of the Holy Office—" on a preposterous interpretation " (*praepostera interpretatione*), the more so since Pope Pius XI, from whom this faculty is claimed to have been obtained, has himself solemnly declared that it is his intention not to grant any more than the declaration of the Holy Office of 10

[5] Cf. Beringer-Steinen, *Die Ablässe,* (15 ed., Paderborn: Schöningh, 1921), I, n. 1021.

[6] Beringer-Steinen, *op cit.,* I, n. 1031.

[7] Beringer-Steinen, *op. cit.,* I, n. 860-863.

June 1914 and of the Sacred Penitentiary of 23 June 1929 explained as attached to the *toties quoties* crucifixes.

Our inquirer adds that the card did not bear any *imprimatur*. It is possible that the local ordinary gave permission to print this card and to omit mention of his permission. But is it likely that he did so? It is inconceivable that any local ordinary would grant the *imprimatur* to publish such an extravagant indulgence unless he had ascertained the authenticity of the indulgence not merely from the bald statement of any individual or even of the monsignor in question but from an incontrovertible document, for instance a copy of the grant authenticated by the Sacred Penitentiary itself; and if he had convinced himself that the claims of the card were valid, he would scarcely have left the reader in the dark by allowing the usual statement of his *imprimatur* to be omitted. This is another reason for doubting the claim.

It is impossible for the present writer to say that the claim for the " toties quoties " indulgence attached to these rosaries is grossly exaggerated; but unless proof to the contrary is forthcoming, one is justified in the face of the declaration of the Sacred Penitentiary of 23 June, 1929, in challenging its authenticity.

VALENTINE T. SCHAAF, O.F.M.

THE COUNCIL IN A RELIGIOUS HOUSE.

Qu. Must not a council be assigned to the superioress of a house where at least six professed sisters habitually reside, even though the constitutions do not mention them or their duties?

Resp. Canon 516 § 1 ordains that " . . . the local Superior at least of every formal house shall have his Councillors, whose consent or counsel he must seek according to the terms of the constitutions and the sacred canons."

These words are so plain that they need no explanation, so far as they concern the necessity of appointing a council in a formal house, i. e., according to canon 488 n. 5—one in which reside at least six professed religious (of whom four must be priests if the institute is clerical). Canon 516 § 1 lays down a strict rule for formal houses. By inserting the word *saltem* it intimates

that a council of this kind is desirable, though not prescribed, even in smaller houses.

To which constitutions does our inquirer refer? If to those laid down before the Code and not yet revised since the Code went into effect, then in virtue of canon 489 they must yield to this canon, so that even before they are revised, canon 516 § 1 makes it obligatory that a council be assigned the superioress at least of a formal house.

If the constitutions have been revised since the Code and this revision has been approved by the Holy See, it will be necessary to examine them to determine whether the Holy See meant to exempt the institute from the precept of this canon—an exemption that appears altogether unlikely. Even if the revision of the constitutions after the Code has been approved by the Holy See, the presumption will rather be that canon 516 § 1 obliges, notwithstanding the omission of every reference to the council for a house.

If the institute is a diocesan institute, canon 516 § 1 will oblige it to appoint a council for every formal house, even if the constitutions are silent on the subject, for canon 516 § 1 is one that obliges not only institutes of pontifical right but also those of diocesan right. Since it is the general law of the Church, no local ordinary can release from it unless the Holy See authorizes him to do so, and there is no likelihood that the Church will release any institute whatsoever from this obligation, which is intended to forestall autocratic procedure on the part of a superior and to safeguard the best interests of each house.

LOTIO VAGINALIS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Along the lines of the case solved in a recent issue, I propose another case, and should like to receive either confirmation or the correct solution. The case is as follows.

Peregrinus returns home suddenly and finds that his wife has been unfaithful to the extent of willingly indulging in the conjugal act with a stranger. Having discovered the couple in their sinful act, he demands that the injustice be repaired as far as possible. Thus he commands his wife to remove the seed immediately lest conception take place.

Quaeritur:

a. In such a case *must* the wife remove the seed if the husband commands?

b. Even without the command, may she do so from a good motive?

c. According to strict justice must she not remove the seed?

In so far as I have been able to ascertain, the theology books do not treat this case explicitly. There is a case permitting a virgo innupta et mulier oppressa to destroy the seed before conception since it is the unjust aggressor upon their personal rights.

On the basis, however, of this principle used in the solution of the above-mentioned case, I wonder whether we may not consider the same principle as applicable here. If the unjust aggressor of the physical person may be excluded, then the unjust aggressor of the moral person should likewise be excluded. As a matter of fact the woman has no right over her own body because by her marital contract she alienated these rights to her husband. Hence, may we not demand that this unjust aggressor (semen viri alieni) to the rights of the moral person, the family, and the husband equally be excluded? I should answer in the affirmative but await your judgment.

Sincerely yours in Christ,

PERPLEXUS.

Resp. Our own observation agrees with that of our correspondent in failing to find any discussion in the regular manuals of the case which he submits. The nearest reference to it of which we know anything is in No. 502 of *Theologia Moralis* by Iosephus Ubach, S.J., where he says that it is not lawful to expel the semen if it was " voluntarie admissa." However, this does not quite cover the situation described by our correspondent because there was no voluntariety on the part of the husband.

Nevertheless, we think that the affirmative answer given by our correspondent to his own question near the close of his statement is wrong. In the first place, we must keep in mind the fact that probably the majority of the moral theologians — certainly St. Alphonsus and all the Redemptorists—deny that " expulsio seminis " is permissible even by a woman who is assaulted against her will. Therefore, the lawfulness of this

performance has at best only a probable validity in any case. In the second place, it is only the husband on behalf of whom any possible claim can be urged in the case presented by our correspondent. His right to the control over his wife's body has already been violated; therefore, there is no remedy available under that head. The only injury which he will suffer if his wife becomes pregnant as a result of her adulterous intercourse is some inconvenience on account of his wife's unlawful pregnancy and the possible burden of caring for the adulterous offspring. The first of these injuries is not of sufficient importance to justify what is ordinarily regarded as intrinsically wrong, namely, interference with the course of generation; the second injury can be remedied by the usual requirement that the unlawful parent of the offspring is liable for the cost of its upbringing.

The specific questions (a), (b), and (c) asked by our correspondent should therefore be answered as follows: (a) No; (b) No; (c) No.

Incidentally we should like to set down our judgment that this case is not real. It never happened. The chances are about ten million to one against its occurring to the full extent specified by our correspondent.

THE OLDEST HYMN TO MARY.

Catholics throughout the world weave a beautiful tribute of flowers in honor of our Blessed Mother. It is my desire to add to this universal praise a garland of iambic dimeters, found in the garden of the greatest poet of the time between Horace and Dante: I mean *Aurelius Prudentius,* king of Christian Latin poetry.

In giving the world the Hymn XI of the *Cathemerinon* [1] Prudentius wrote the oldest Christmas carol known.[2]

[1] Cathemerinon means "day-carols". The inscription of this hymn is: "Hymns VIII kal. Januarias." See T. Bergman: *Aurelii Prudentii Clementis Carmina,* Vindobeonae—Lipsiae, 1926 (Vol. 61 of the Corpus Scriptorum Ecclesiast. Latinorum), page 63.

[2] It is interesting to note that Erasmus of Rotterdam wrote a commentary on this hymn. It was intended as a gift to Margaret, daughter of Thomas More, a great chancellor as well as a great humanist; and was presented to her on the occasion of the birth of her first child.

Two stanzas (v. 53-60) of this lovely hymn are dedicated to Mary, as a greeting to the Mother of God:

Sentisne, virgo nobilis,
Matura per fastidia
Pudoris intactum decus
Honore partus crescere?

O quanta rerum gaudia
Alvus pudica continet,
Ex qua novellum saeculum
Procedit et lux aurea!

" Feel thou, noble Virgin, that through the ripe hardships the unsullied glory of thy purity grows with the honor of childbirth?

" Oh what great joys for the creation contains thy chaste womb, from which proceeds the new era and the golden light! "

Prudentius has before his eyes a picture of Mary sitting down with the Infant Jesus in her arms.[3] The poet interrupts his address to the Infant and, by a lively interrogation, congratulates His Mother. Of course, He does not wait for a reply, because it is clear in itself; furthermore, the enclitic particle *ne* calls for an affirmative answer. The bard, instead of answering, prefers to utter a forceful exclamation and so gives more liveliness to the poem.

Verse 53. Mary is " nobilis " because she descends from the royal family of David and still more because she gave birth to Christ, God and Man. We find the expression " virgo nobilis " in Horace (Carm. 3, 11, 35): " Et in omne virgo nobilis aevum."

V. 54. " Maturus " is used in speaking of fruits, and here it means that complete development and perfection have been attained. See Mart., Spect. 14, 1: " Maturi pignora ventris." " Fastidium " signifies in this case pregnancy. The model for this verse is from Vergil, Ecl. 4, 61: " Matri longa decem tulerunt fastidia menses." [4]

[3] Since antiquity Mary is always represented with Jesus in her arms: thus, for instance, in a mural painting of the second century, in the catacombs of Priscilla—(that is the oldest independent representation of Mary); and another of the third century in the same catacombs. There are also two similar pictures in the Coemeterium maius (fourth century) and in the church of St. Clement (fifth century).

[4] Concerning the ten months, see E. Norden, *Die Geburt des Kinds*, Teubner (Leipzig, 1931, page 62 and foll.)

Remembering this verse, Jerome writes (Epist. 21, 2, 5): " Ut Filius Dei hominis filius nasceretur, decem mensum fastidia sustineret; " 22, 39, 2: " Ut nascatur, expectat, fastidia sustinet. (See also Jerome, adv. Jovin. 1, 41.)

V. 55-56. The virginity of Mary not only persisted whole and untouched (*intactum*), but also was augmented on account of the birth of Jesus.[5] She remained, therefore, always virgin, ἀειπαρθένος, as says St. Ephiphanius 403 in his *Symbolum*.[6] Among the Romans, virginity was also in high esteem—we have in mind the vestals. For the expression, " pudoris decus " see St. Damasus, Epigr. in St. Agnetem, 9: " O veneranda mihi, sanctum decus, alma, pudoris."

V. 57-60. A solemn exclamation opens the second stanza. Notice the full words *o, quanta* and *rerum*. In this stanza appears a harmonious blend of classical and Christian. The classical reminiscences belong to the form, while the contents are entirely Christian. Mary is, through her glorious maternity, the mediatrix between God and men.[7] From her a new era proceeds for the world; the light of the divine grace will destroy sin. This magnificent event fills the whole creation (*rerum*) with joy.[8] That is the true regeneration of the world and its betterment, for even before Christ the philosophical and religious tendencies of mankind reveal the same aspiration and often use these expressions.

Our poet owes much to the famous Fourth Eclogue of Vergil. The bard of Mantua speaks of a " aevum ", " aetas ", " magnus saeculorum ordo ", which will renew the creation. A new

[5] The *Missale Gothicum* (sixth or seventh century) calls Mary in the Praefatio of the Assumption *germine gloriosa*, glorious through her infant; see Rouet de Tournel S. J., *Enchir. Patrist*, Herder (Freiburg i. Br. 1932, 2290a).

[6] See H. Denzinger—T. B. Umberg S.J., *Enchin Symb.*, Herder (Freiburg i. Br. 1932, 13; or Migne, P-G. 43, 234. St. Cyril of Alexandria says: The Word preserved the virginity of His mother *after the childbirth;* see Rouet de Tournel S. J., *loc. cit.* 2133, or Migne, *P. G. 76*, 260.

[7] The unknown author of the *Hymn acatistos* of the seventh century greets Mary as the heavenly ladder by which God descended to the earth, and before St. Cyril of Alexandria had already written: From Mary Christ came forth, being exteriorly a visible man and interiorly a true God.

[8] Prudentius describes the regeneration of the world in the V. 61-76, as does Vergil in the Eclogue IV, 18-45. Professor of Tubingen, *Karl Adam*, in his article "*Die dogmatischen Grundlagen des christlichen Liturgie*", in " Wissenschaft und Weisheit ", 1937, page 43-54 gives to the Incarnation of the Logos a cosmic signification. The learned theologian says that Christ redeemed the *microcosmos* and also the *macrocosmos*, because God strives after the spiritualization of matter no less than that of the artist. The Incarnation of Christ is, therefore, a cosmic deed.

and better generation will people the world: " nova progenies "; " toto surget gens aurea mundo ".[9] According to mythology, in the times of Saturnus the men were good and just: therefore this age is called " aurea aetas ". Later, men become worse (" aetas argentea ") and still worse (" aetas ferrea "). The people waited for the regeneration of mankind and a return of the golden age.[10] In this sense Prudentius wrote " novellum saeculum " and " lux aurea ". Such expressions became common in the Hellenistic time, through the stoic theology and through the religious mysteries. The New Testament also uses these words and ideas, which are christianized of course: Revel. 21: 5: " Behold, I make all things new; " Ephes. 4: 23: " *Be renewed* in the spirit of your mind and *put on the new man* who according to God is created in justice and holiness of truth." The " new man " brings in mind the " nova progenies " of Vergil and the " novellum saeculum " of Prudentius.[11]

The oldest hymn to Mary. In my work about Prudentius [12] I proved that these two stanzas of his poem are the oldest hymn to the Mother of God in Latin. Until now the Schoolmen commonly said that the first hymn to Mary was a section of *Carmen Paschale*, II, 63-69 by *Sedulius*, who wrote about the middle of the fifth century; for instance, C. Blume [13] and Schnürer.[14] That opinion is no more tenable, because Prudentius composed and published his poems before the year 405. If we compare both hymns we see that Sedulius depends upon Prudentius. Here is the text of Sedulius: [15]

[9] Dante, Purgat, 22, 70-72 translated this promise and longing of Paganism in these verses:

". . . . . secol si rinuova,
torna giustizia e primo tempo umano.
e progenie scende dal ciel nova."

[10] Such a common opinion about a future redeemer is proved also, from *Tacitus*, Hist. 5, 13, 5 and *Suetonius*, Vita Vesp. 4, 5.

[11] In Isaias 9, 6 we find the word " pater futuri saeculi ". Cf. also I Cor. 5, 7; Col. 3, 9; Ephes. 1, 11 etc. The figure of " to put on " is taken from the theater, where the actors clothed the suit of the represented person. Therefore says St. John Chrysostome: He who puts on a garment appears to be what the garment signifies. That Christ appears all ways in us. Hom. 8 in epist. ad Rom. 24, 4, Migne. *P. G.* 60, 627.

[12] " Poeta Christianus. *Prudentius' Auffassung vom Wesen und von der Aufgabe des christlichen Dichters*, Speyer a. Rh., 1936, page 61 and note 124.

[13] C. Blume, S.J., *Unsere liturgischen Lieder*, Regensburg, 1932, pag. 203.

[14] Schnürer, *Kirche und Kultur im Mittelalter*, Paderborn, 1924, pag. 273.

[15] The text serves as the Introitus of the commune festor. B. Mariae Virg., but with a few changes. A commentary filled with classical erudition about this hymn of Sedulius can be found in *Beitrage zur Geschichte der christlichlateinischen Poesie*, by C. Weyman, Münchren, 1926, pag. 121 seq.

Salve, sancta parens, enixa puerpera regem,
Qui caelum terramque tenet per saecula, cuius
Nomen et aeterno complectens omnia gyro
Imperium sine fine manet; quae ventre beato
Gaudia matris habens cum virginitatis honore
Nec primam similem visa es nec habere sequentem:
Sola sine exemplo placuisti femina Christo.

Sedulius, *Carm. Pasch.* II, 63-69.

1. As Prudentius, Sedulius interrupts the description of the birth of Christ, to chant the song of Mary.

2. Sedulius takes many expressions from the Marian parts of Prudentius's poems:

Sedulius:	*Prudentius:*
Sancta *parens*	*parens* et expers coniugis, Cath. 11, 15.
enixa *puerpera*	virgo cum *puerpera*, Cath. 9, 19. virgo *puerpera* teste, Apoth. 602.
enixa puerpera	femina praegnans *enixa* est, Apoth. 97.
virginitatis *honore*	tot casti ventris *honores*, Ditt. 107. *honore partus*, Cath. 11, 56.
femina Christo (the same place in the verse)	*femina Christum*, Psych. 76.

3. Closer internal relation is to be noticed in

Sedulius:	*Prudentius:*
a) About the Kingdom of Christ	Cath. 12, 34 seq.; 89-92, 204 seq.
b) . . . quae ventre beato gaudia matris habens	O quanta rerum gaudia alvus pudica continet.
c) . . . cum virginitatis honore	pudoris intactum decus honore partus crescere.

We conclude consequently that Prudentius—who throughout his works manifests a tender love to the Mother of God—has had the incomparable honor of being the first poet of Mary. It is a distinctive characteristic in his poems to unite the most artistic form to a rich depth in the doctrine. Thus, the above mentioned stanzas speak of the perpetual virginity and of the modern theme of the universal mediation of the Queen of heaven and earth.

Isidore Rodriguez, O.F.M.

St. Bonaventure, New York.

CONVENTUAL MASS.

Qu. The sisters of most religious institutes do not say the Divine Office but either the Little Office of the Blessed Virgin Mary or the Little Hours only of the Divine Office. The chaplain says the community Mass, which is usually a Low Mass, after Tierce. Is this a conventual Mass in the liturgical sense, so that four candles should be lighted, the commemoration of a simplex on feasts of second class omitted, as also the "Prayers after Low Mass" left out?

Resp. Canon 610 § 2 ordains the daily celebration of the conventual Mass, properly so-called, in the convents of men and also—as far as possible—in those of women. However, this paragraph must be taken in connexion with the preceding paragraph. For the conventual Mass is considered an integral part of the obligation of chanting the Divine Office in choir.[1] This obligation of the conventual Mass is imposed not only on regulars and nuns who take solemn vows but also on religious of congregations with simple vows, provided the obligation of choir is imposed by the constitutions of the respective institute which have been approved by the Holy See.[2]

Now in most congregations with simple vows, the constitutions, even if approved by the Holy See, do not impose an obligation of reciting the Divine Office in choir and consequently they are not obliged to have celebrated the conventual Mass, which, with some exceptions, must conform to the Office of the day.[3]

Since therefore the sisters in question are not bound to have the conventual Mass which, even if not sung, is considered a solemn Mass,[4] and enjoys the privileges referred to by the

[1] Laurentius Czaia, "De Servitio Chorali Religiosorum", *Ephemerides Liturgicae*, XLV (1931), 45; T. Schäfer, *De Religiosis*, (2 ed.. Münster i. W.: Aschendorff, 1931), n. 379; L. Fanfani, *De Iure Religiosorum*, (2 ed., Turin: Marietti, 1925), n. 397.

[2] "Utrum vi canonis 610 § 2, quo praescribitur: 'Missa quoque Officio diei respondens secundum Rubricas quotidie celebrari debet in religionibus virorum, et etiam, quoad fieri possit, in religionibus mulierum', Missa Officio diei respondens debeat celebrari tantum in religionibus regularium et monialium vota sollemnia habentium; an etiam in domibus religiosarum vota simplicia habentium, quibus ex Constitutionibus a Sancta Sede approbatis est obligatio chori.

"Resp.: *Negative* ad 1am partem; *affirmative* ad 2am."—Pont. Comm. Interpret., 20 May, 1923, ad III—*Acta Ap. Sedis.*, XVI (1924), 113-114.

[3] P. Maroto, "Annotationes" to the declaration just quoted, n. II, *Commentarium pro Religiosis*, V (1924), 414-415.

[4] S. R. C., 7 December, 1888, ad VII—*Decr. Auth. S. R. C.*, n. 3697. "*Considerari* debet Missa conventualis uti solemnis, quamvis sine cantu celebratur; . . ."

inquirer,[5] Mass celebrated in their chapel and at which they assist in common does not enjoy the privileges of a solemn Mass. Therefore (if it is only a Low Mass) it is not permissible for that reason alone (1) to light more than two candles on the altar; (2) to omit any prescribed commemorations on feasts of the second class; (3) to omit the Prayers After Mass prescribed by Leo XIII.

VALENTINE T. SCHAAF, O.F.M., J.C.D.
The Catholic University of America.

MISSIONS, NOVENAS AND DEVOTIONS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September issue of the REVIEW "Vicar General" sounds a timely warning to missionaries and novena preachers. Yes, let missionaries be gentlemen, but at the same time men of prayer; up-to-date, but at the same time faithful to the time-honored traditions of their order and of their noble predecessors in the field. However, we do not endorse any general condemnation of novenas and devotions. That abuses exist, no one will deny, but let us remember that "Abusus non tollit usum". The abuse of a good thing does not destroy its proper use. Take, for instance, novenas. Do they not owe their origin to the Nine Days' Prayer of Our Blessed Lady and the Apostles in the upper-room in Jerusalem immediately after the Ascension of our Lord? At the present day not all the faithful can remain for nine days within closed doors for the purpose of prayer and the singing of canticles of praise, but a goodly number may be induced to come for half an hour or so to the church morning and evening (or perhaps at noontime and in the afternoon) for the purpose of praying, hearing the word of God and receiving the blessing of Christ in the Sacrament of His Love. Novenas are not intended as a substitute for missions, but rather the complement thereof: their object is to add the finishing touch to the work accomplished at the time of the

—*Caeremoniale Romano-Seraphicum*, (2 ed., Ad Claras Aquas: Collegium S. Bonaventurae, 1927), n. 400; Schäfer, *op. cit.*, n. 380.

[5] Cf. S. R. C., 12 March, 1836, ad 7—*Decr. Auth. S. R. C.*, n. 2740; 7 December, 1888, ad VII—*op. cit.*, n. 3697; 19 January, 1906, ad II—*op. cit.*, n. 4177.

mission. In the good old times to which "Vicar General" refers frequent (daily) Communion was not the common practice. Since the Encyclical of Pius X on Daily Communion, priests and people should do their utmost to promote the frequent reception of the Holy Eucharist. Does not a novena, properly conducted, foster frequent Communion? Does it not afford an opportunity to explain and inculcate the principles of the higher life in accordance with the mandate of Christ: "Be ye therefore perfect as your heavenly Father is perfect?"

Another advantage accruing from novenas is that they tend to enkindle zeal and thus promote "Catholic Action," so highly recommended by our Holy Father. "Mothers, wives and elderly daughters" may profit by novenas to pray with the priest for the people. "And never did humanity," to quote the words of our Holy Father, "in its affliction stand more in need of intercession and of the divine help which it brings." Moreover, the Christian virtues inculcated by the sermons of novenas and later practised by the devout sex in their daily lives contribute to the peace and happiness of the "men of the family".

As for devotions, for example, that of Our Lady of Perpetual Help, of which "Vicar General" complains in particular, will anyone deny that these devotions, properly conducted, lead to God? Mary has been expressly declared the "Mediatrix of all Graces" and it is the common opinion of theologians that all graces come to us through Mary. Suffice it to quote two of the most learned as well as the most zealous Doctors of the Church, St. Alphonsus and St. Chrysologus: "Not for herself alone but for all of us did Mary receive the plenitude of grace, that she might impart it to all *who are devout to her.*" Surely, devotions to the Mother of God, whether in honor of Our Lady of Perpetual Help or under any other title, encourage us to be devout to her and thus render us less unworthy of the promises of Christ.

With due limitation we also approve of devotions in honor of God's saints. Properly conducted, these also lead to God. Every saint in his own particular sphere is a living commentary on the maxims of the Gospel. Though we condemn such panegyrics as merely delight the ear while they leave the heart unmoved, we advocate such sermons as bring home to us in a clear and attractive manner the lives of the heroes of Christen-

dom. Even St. Paul tells us, "Be ye imitators of me, as I am of Christ." The more the faithful become familiar with the lives of the saints, the more they imitate their virtues and invoke their protection, the more perfect they will become.

If, therefore, novenas and devotions promote frequent, even daily Communion, if they afford the faithful an opportunity of hearing the Word of God, of praying and singing in common, should they not be encouraged? Missions will convert and strengthen the Christian; novenas and devotions will sanctify and lead him to a higher spiritual life.

MISSIONARY AND NOVENA PREACHER.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Ever and anon there is a recrudescence of criticism of the novenas and special devotions which are held in some of our churches. It may be permitted to call attention to some features frequently omitted in judging them. The implication usually is that these devotions are the monopoly of religious communities. A superficial check-up of the announcements of such devotions made in our diocesan weeklies will disclose some rather startling facts. Religious by no means have a monopoly on either the novenas or the advertising said to accompany them. Sometimes as many as two dozen novenas are announced for the various parish churches, to one held in the church of religious.

This condition is by no means without its blessings. Such special devotions are to the good of our Catholic people and are so considered by the Church. One of the many blessings the churches of regulars bring with them is the renewal of fervor in their territory.

Objection is made to these devotions and novenas on the score that those who attend them are actuated by the desire for temporal favors. Surely this is no crime. Theologians teach that one may lawfully pray for what can be lawfully possessed. Besides, it is the usual process of Providence to begin with the material and to lead eventually to the spiritual. How many a vocation to the priesthood has begun with a desire for the material! How many good and holy pastors have sought their present positions with an eye on the emoluments of their office!

Theologians teach too that it is perfectly legitimate to desire such material advantages attached to the spiritual.

In spite of all criticism, these special devotions do an incalculable amount of spiritual good. The devotee may ask what is material and even sordid and unworthy; but God in His wisdom grants him the graces he needs for the good of his soul. Those who have worked in this field can give testimony before God, since it is not permitted before men, as to the number of sinners reconciled on such occasions. The number of confessions made, of Communions received, and of prayers said—which but for the novena would never have been undertaken—are surely to the good of the individual and of the Catholic body at large. One critic wonders about the cures, relief from trouble, etc., which are said to follow from such novenas. Surely that is not the measure by which they must be judged. One wonders who has the wrong values in judging!

It is well to point out that those who frequent these novenas and devotions in general come from the rank and file of fervent Catholics. In spite of an occasional seeker after the novel and exciting, the greater number of those who frequent the devotions are from those who are more than willing to make personal sacrifices for their religion. For many of those who attend these devotions do make such personal sacrifices as to fill the heart of every true priest of Christ with joy. I personally know girls and young women who do without their breakfast Tuesday after Tuesday in order to receive Holy Communion in honor of St. Anthony. I know others who do without their lunch for nine consecutive days in order to be present at the noonday service of some novena, and countless others who think nothing of attending a novena before returning home after a hard day's work. It is hardly charitable to find fault with these good people who have genuine devotion,—for only genuine devotion can lead to sacrifice—and who evidently feel the profit they receive from these practices.

In conclusion, a word concerning the attitude of priests and pastors concerning special devotions and novenas! No doubt everyone is entitled to his opinion, and no doubt there are abuses connected with some of these devotions and novenas; but we priests cannot be too cautious and circumspect in voicing our opinions and criticisms before the people. Denunciation from

the pulpit is always ill-advised. Many times greater evil is wrought by imprudent criticism and denunciation before seculars than by the abuses themselves. Our Catholic people are likely to construe such criticism as a denunciation of special devotions which they feel are in themselves good, so that in tearing out the cockle there is danger of pulling out the wheat too. How different and how much more prudent was the policy pursued by a good old pastor since gone to his reward, beloved by his people and by the religious of a neighboring parish! When the religious announced a novena he encouraged those of his people who wished to attend, but held a novena for those who cared to go to their parish church. He told his people that since they liked the religious so much he would satisfy their likes and have one of the religious assist in his church. He was true to his word and for many years he had the religious assist in his church, even though he had several curates. It is a pleasure to state that several other pastors have followed his example with wonderful spiritual and material profit to their parish, and peace and good will for themselves.

LEO J. WALTER O. CARM.

New Baltimore, Pennsylvania.

THE MEANING OF "INFERNUM".

Qu. Will you be so kind as to answer the following: Pohle-Preuss in their volume on Grace, page 164, says, quoting Denz. Bann., n. 693, the Council of Florence defined that "the souls of those who die in actual mortal sin, or only in original sin, forthwith descend to hell". At the same time there is the common teaching that those who die without baptism, with no serious sin, enjoy natural happiness in limbo. How to reconcile them? Is there any authoritative interpretation of that definition?

Resp. It is true that the Council of Florence defined that "the souls of those who die in actual mortal sin, or only in original sin, forthwith descend to hell" . . . (mox in *infernum* descendere). The Council adds, however, "poenis tamen *disparibus* puniendas".

Both in the official pronouncements of the Church and in her liturgy (witness the Offertory of the Requiem Mass—"libera

animas omnium fidelium defunctorum de poenis inferni", the word "infernum" has ever been used in the more or less generic sense to include not only the hell of the damned, but purgatory, and limbo, or the state of natural happiness, as well. Those in the last state are said to be punished, though in a different degree from the others who die in actual mortal sin, in the sense that, being intended for the supernatural life, the enjoyment of God, they have failed to attain it.

PROPER WHEAT FOR ALTAR BREAD.

Qu. 1. Is flour sold under a trade name, such as "Gold Seal" or "Pillsbury," valid for the confection of hosts?

2. If doubtful, would a Mass said have to be repeated?

Resp. 1. In order that "Gold Seal" or "Pillsbury" flour may be valid matter for the confection of hosts, it must be *pure wheaten flour.* On 26 March, 1929 the Sacred Congregation of the Sacraments issued an Instruction on the Holy Eucharist, from which we quote the following remarks:

"Bread made from some other substance, or which is mixed with such an amount of matter other than wheaten flour that, according to common estimation, it cannot be said to be wheaten bread, is invalid matter for the Holy Mass and for the Sacrament of the Eucharist . . . "

"Wine or wheaten flour, if *one half* or more of the entire bulk is other than the juice of the grape or wheaten flour, is to be considered as doubtful matter, and, therefore, not to be used.

"The wine and wheaten flour which have been *mixed with a notable part* of other substance, are to be considered as doubtful matter and, therefore, not to be used, for it is wrong to expose the great Sacrament to the danger of invalidity . . . "

"In order that one may be *more certain* of the true matter of bread and wine which are absolutely necessary for the consecration of the Sacrament, it is indeed *preferable*, unless the priest have both made at home, *to buy* flour and wine from those men who have expert knowledge and make the flour from the wheat and press the wine from the grapes, and who are above all suspicion and can safely testify that they without any fraud have made the hosts from *pure wheaten flour* and the wine from the pure juice of grapes."

Now " Gold Seal " and " Pillsbury " flours are highly appreciated by bakers throughout the country and make excellent bread for *common purposes.*

Are they not to some extent mixed with some other substances, or blended through some chemical process which would perhaps change their nature? Likely not. Yet in order to obtain full certitude in this most important matter, a pastor or the diocesan Ordinary would do well to interrogate the responsible officials of these two firms, especially if such officials are Catholic and above all suspicion.

This inquiry can hardly be made by THE ECCLESIASTICAL REVIEW. Diocesan Ordinaries and their Chancellors would conduct this investigation with more authority and safer results.

In the Middle West a number of parish priests and religious communities order their altar breads, or the wheaten flour to make them, from the Fathers of the Divine Word, St. Mary's Mission House, Techny, Illinois. It is a very safe way to avoid all anxiety in this regard.

2. A *mere negative* doubt, i. e., a certain fear which does not rest on any *probable* basis, could not create any obligation of repeating the Masses already said. But if, after prudent investigation, a priest would come to the conclusion that *probably* such or such a number of Masses have not been validly said, he should submit the case to his Ordinary, who would obtain from the Sacred Congregation of the Council a practical solution of the difficulty, along with the condonation by the supreme authority of the Roman Pontiff of at least a number of the Masses which have been doubtfully acquitted.

When one is *sure* that a certain number of Masses have not been vaild, they *must all* be repeated, unless the Holy See kindly consents to condone at least a part of this obligation and to supply for it " ex thesauro Ecclesiae " on behalf of souls in Purgatory.

PRIVATE BENEDICTION WITH CIBORIUM.

Qu. Is it correct to place the ciborium at private Benediction upon the corporal before and after Benediction, or must the ciborium be taken directly from the tabernacle and at once be put back into the tabernacle, without being set upon the corporal?

Resp. For a private exposition of the Blessed Sacrament, the tabernacle is opened so that the ciborium containing the Blessed Sacrament and covered with a veil may be seen, without being taken out of the tabernacle (S. R. C. 3394 and 1).

At the close of this private exposition, i. e. after the prayer " Deus qui nobis " has been sung or recited, Benediction may be given with the Blessed Sacrament contained in the ciborium (S. R. C. 3875, ad. 3); and for this purpose the ciborium should be covered with the extremities of the humeral veil (S. R. C. 2786, 3780, ad. 1; 3875, ad 3; 3888).

But the latter regulation cannot be observed unless the ciborium be placed at least for a few seconds upon the corporal. See Wuest-Mullaney, edition of 1934, pages 241 and 242; nos. 404 and 406.

PUBLIC VENERATION OF RELICS.

Qu. On the occasion of public veneration of relics I have noticed that some priests instead of offering them to be kissed rest them lightly on the head of the faithful. Is this rubrical?

Resp. Various decrees of the Sacred Congregation of Rites permit the exposition of the relics of saints on an altar between two lighted candles. It is permitted to carry them in procession, to bless the people with them and to present them, when enclosed in a reliquary, to the faithful to be kissed.

The practice of placing a relic on the head of a person has never been encouraged or blamed by the Sacred Congregation. To do so privately is not objectionable. But to do so publicly for many persons seems unusual and rather excessive.

Book Reviews

THE INTRODUCTORY LIBELLUS IN CHURCH COURT PROCEDURE. An Historical Synopsis and Commentary. By the Reverend John James Kealy, A.B., J.C.D. The Catholic University of America, Washington, D. C. 1937. Pp. xi+120.

Any book dealing with the procedural law of the Fourth Book of the Code of Canon Law is of interest not only to those engaged in active curial work, but also to all priests and students for the priesthood, because of the comparatively small number of commentaries on this book. Doctor Kealy's choice of the subject of his dissertation is well taken since it treats of the *libellus* which is the " fundamentum totius iudicii " and is, therefore, of importance.

After a brief introduction, in which he explains the relationship between the prospective plaintiff and the court, the author defines the *libellus* and gives its various classifications. The background for the present canonical legislation is given in the historical synopsis of the *libellus* in the Roman law and the pre-Code law of the Church. It is a synopsis but a complete synopsis, detailing the growth and clarification of the legislation. Concerning the present law, the author follows the logical order of the canons of the Code and comments on the necessity of the *libellus*, its essential elements and external form. He then treats of the judicial action which the court takes upon the petition, the emendation and alteration of a faulty *libellus*, the recourse against a decree of rejection and the course of action to be followed by its prospective plaintiff against a negligent court. A special chapter is devoted to a commentary upon the use of the *libellus* in the interrogation of the parties in marriage cases, as provided by Art. 113, § 1, of the Instruction of the Sacred Congregation of the Sacraments, 15 August, 1936. Then follow the conclusion, appendices, bibliography and index.

Throughout the commentary on the present law, the author maintains a distinction between the *libellus* in contentious causes and the *libellus accusationis* of criminal causes. This avoids confusion in the mind of the reader and in effect more readily shows any difference in procedure.

The controversial parts of the subject are well treated by the author. He gives the various opinions of canonists and states a reason for his preference for one of the solutions presented.

It is particularly gratifying to find in this work a commentary on the Instruction of the Sacred Congregation of the Sacraments which was issued 15 August, 1936, and which lays down the rules for pro-

cedure in diocesan tribunals judging marriage causes. The pertinent articles are quoted and explained with regard to their relation to the canons of the Code and their effect upon the procedure of the tribunal. The introduction of this commentary upon the Instruction is opportune and should prove helpful to priests of the diocesan courts.

The author does not over-emphasize the importance of the *libellus* in the process. Very clearly he points out that the *libellus* is an instrument of introduction of a cause and " must not be confused with the advocate's brief ". In several places he repeats this admonition and insists upon the non-probatory character of the *libellus*. His theory is practically demonstrated in Appendix I in which he gives examples of *libelli* which might be used in cases, both contentious and criminal, of more frequent occurrence. These examples provide the procurator and advocate with a formulary which is practical and which should preclude a decree of rejection by the court. The evaluation of the *libellus* as an introductory document does not minimize its importance but rather draws the attention of the reader to the necessity of careful preparation and consideration of this essential instrument of the preliminary stage of any canonical trial.

CARDINAL NEWMAN. A Study by J. Lewis May. Longmans, Green, & Co., New York. 1937.

It is twenty-five years now since the first publication of Wilfrid Ward's *Life and Letters of Cardinal Newman*. It is not likely that any work on the illustrious English churchman will ever take the place of Ward's *Life and Letters*. But for a shorter, yet complete, presentation of personal qualities and a study of character and the enduring influence of Newman on the traditions of England, this volume has high merit.

The facts that make the picture of the time are secondary. They are the necessary background where this *Study* helps us to see and to understand what contemporaries in the three last quarters of the nineteenth century held to be points of principle, or what they believed to be perils to the life and tradition of the Faith. The reader of the present has the advantage of time, and he can profit by the experience of the men who met the difficulties and solved the problems of Catholic tradition and life in England during the century that has passed. Though we are still a part of the same tradition, we are far enough removed in time to discern between facts and principles, to see some things that at close range were identified with the very life of the Faith, that appear now as mere passing vexations of the time.

The sustained interest of the book will be found in the succession of major facts and events which mark the career of Newman before

and after his coming into the Church. The sympathetic grasp of things that to Newman were vital in life and experience shows the biographer to be one who knows his work and loves it. The reader of these studies will find himself following, not the thought only and the logic, but the interests, from many sides, and the Faith that inspired the Movement of 1833. Mr. J. Lewis May was not a Catholic when the first edition and the second of this book were published. The July issue of the *Dublin Review*, 1937, reports that he has been received into the Church. He has found the way to think with Newman.

A CONSPECTUS OF MODERN CATHOLIC THOUGHT ON THE ESSENCE OF THE EUCHARISTIC SACRIFICE. By the Rev. Edward F. Dowd, S.T.D. Washington, D. C.: The Catholic University of America. 1937. Pp. xiv+266.

In this well thought out and carefully arranged incursion into the field of theological speculation, Dr. Dowd considers the specific action or ceremony in which the essence of the Holy Sacrifice of the Mass is contained, and the formal aspect under which the act of consecration is said to embody the essentially sacrificial action.

In the first chapter is considered those theories which maintain that the essence of the Eucharistic Sacrifice is contained, either in whole or in part, in some liturgical action outside the twofold consecration. The first is the Banquet Theory, formulated by Bishop James Bellord, and expressed in two articles which appeared in this REVIEW.[1] This is followed by the theories of St. Robert Bellarmine, Franz Renz and Franz Wieland.

The theories of Immolation and Oblation, both of which consider the essence of the sacrificial act in the Mass to be in the consecration alone, are considered in the next two chapters and form the main portion of the book. The Immolation Theories, all of which consider the consecration-act as a destruction which is in some manner commemorative of the real destruction once effected upon the Cross, are reviewed under four headings: Real Immolation (Cardinal de Lugo), Virtual Immolation (Father Leys, S.J.), Composite Immolation (Monsabré, Lamiroy, Prunel), and Representative Immolation (Vasquez, Schepens, Coghlan, etc.). A special chapter is devoted to the theory of Sacramental Immolation (Pasqualigo, Cardinal Billot, Tanquerey, etc.), which is the theory toward which Dr. Dowd leans, although he does not hesitate to say: "Although we have asserted that this traditional theory seems most reasonable and acceptable among

[1] Vol. 35 (1905) pp. 1-14; 258-273.

the manifold explanations formulated in this matter by modern theologians, to declare it impregnable to all serious objection is folly." He adds at the end of his concluding chapter: "Despite the many theories we have discussed, our problem remains without definitive solution. It is well to recall that we have been concerned in this study with a supernatural reality; hence, as in all cases where the highest and most sublime feats of human intelligence have spent themselves in attempting a solution of a mystery which has come from out the heart of God, our knowledge of the solution still remains so far beneath the reality that when we have said all it is as if we have said nothing."

The longest chapter is concerned with the theories of oblation. The theory of Productive Oblation (Suarez, Schanz, Kramp), the Old French Oblation theory (de Condren, Olier, Berulle, Bourdaloue, Cardinal Manning, MacDonald, Lepicier, etc.), and the theory of Immolation—Oblation (Pesch, de la Taille, D'Arcy, Bittremieux), are delineated. After each historical synopsis of a theory, the author adds a considered and dispassionate criticism.

The mere listing of contents gives some idea of the study and research that Dr. Dowd has given his subject. He has covered thoroughly the theological literature that has appeared since 1870 upon the essence of the Eucharistic Sacrifice. He has, moreover, succeeded in producing a volume that will recall "to the English-speaking priesthood the trend of modern thought regarding the essence of the Mass, and—the principles which command the solution." Busy parish priests will enjoy reviewing their theology with Dr. Dowd's *Conspectus*.

DIE KIRCHE CHRISTI. Predigten über den achten bis zehnten Glaubensartikel. Von Dr. Tihamér Tóth. B. Herder Book Co., St. Louis, Mo. 1937. Pp. xvi+334.

This most recent addition to the long list of books from the pen of Dr. Tihamér Tóth, well-known European radio orator, and Professor at the University of Budapest, is certain to be welcomed by all who have a reading knowledge of the German language.

It contains sermons on the eighth to eleventh articles of the Apostles' Creed, dealing with the Holy Ghost, the Church, the Communion of Saints, and the forgiveness of sins — grouped under the title *Die Kirche Christi*.

The author has divided his matter in a clear and orderly fashion, and the development and presentation are solid, yet simple, clear and attractive. As an apologist, the author's appproach to a subject is interesting; his arguments are disarming and convincing. The

abundant use of historical incidents and examples—not of the ancient vintage variety—has given the text more life and an added appeal.

The treatment of the Church is rather complete, and preachers will find here much valuable material for a course of Sunday sermons, or for a Lenten course. Doctrinal sermons such as these should be welcomed by most congregations.

The translation from the original Hungarian is to be highly commended, as it is done in an easy, flowing German style, a far cry from the ponderous style found so frequently in otherwise worthwhile German homiletic works.

DISCIPLINARY DECREES OF THE GENERAL COUNCILS. Text, Translation and Commentary. By the Rev. H. J. Schroeder, O.P. St. Louis: B. Herder Book Co. 1937. Pp. viii+669.

Dr. Schroeder's translation of the texts of the disciplinary canons of the first eighteen general councils is the first work of its kind and an important contribution to American scholarship. In his preface the author declares that the book was written, not for specialists, but to make readily available to the clergy, students and educated laity the disciplinary decrees enacted by the Church in her general councils up to and excluding the Council of Trent.

Each council is considered separately. First is given a short history. The canons are then given in order; a summary of the canon is followed by an English translation of the text, after which appear Dr. Schroeder's comments and notes. These are rather well documented by references and some few quotations. The texts of the canons in the original Greek or Latin are given in a separate section.

The influence of this book will extend beyond the sphere of the school-room. The rich and varied material will appeal to the clerical general reader who may well turn to this volume with the expectation of deriving considerable pleasure from reading this record of the Church's war against injustice. The scholar will find it helpful for quick reference. A full and usable index adds to the value of the book.

THE HOLY TRINITY. By the Rev. J. P. Arendzen, D.D. New York: Sheed & Ward. 1937. Pp. vii+154.

Father Arendzen wrote his little volume on *The Holy Trinity* to meet the need of educated laymen for a dogmatic treatise in non-technical language. Many a parish priest, however, has found it extremely valuable in preparing a series of Sunday sermons on the mystery of the Trinity.

The difficulty of choosing language that the layman may understand has kept too many priests from preaching dogmatic sermons on the Trinity. They despair of making the terminology of the tract *De Deo Trino* intelligible to the average listener. Father Arendzen has succeeding in doing just that. As in his book on the Incarnation, he has developed and clarified difficult definitions and used such lucid and modern language that the educated reader finds it pleasant as well as profitable reading.

The chapter on Missions and Appropriations is particularly valuable. Since it is of faith that the three Persons have all divine attributes in common, and that in producing any external created effect they all Three act together as One, he asks how do we explain attributing creation to the Father, describing the Son as the Redeemer of the world, and the Holy Ghost as the Sanctifier? The real reason, he explains, is a certain similarity between the appropriated attribute or activity and the special characteristic of the personality to whom it is appropriated. This chapter will clear up many a difficulty for the thoughtful layman.

The chapter on pagan trinities is also particularly well done considering the small space allotted. As every college-town pastor knows, this subject provides a sure-fire " shocker " for secular college instructors who must keep their pupils awake, and sometimes this stupidity of the classroom finds its way into the parish and causes some slight *admiratio*, especially among the younger members. An occasional sermon along the lines of Father Arendzen's last paragraph would forfend difficulties and provide excellent ammunition for Catholic Action.

LA VIE PECHERESSE. Par H. D. Noble, O.P., S.T.M. Cinquième Serie: La Vie Morale d'après St. Thomas d'Aquin. Paris: P. Lethielleux. 1937. Pp. 426.

The fifth book in Father Noble's series of the moral life according to St. Thomas is a speculative treatise on sin in general. The work touches psychology at every turn following the Ia-IIae in elucidating the nature of sin, the cause of sin, the effects of sin.

Moral theology traces the progress of the rational creature toward God. Man is endowed with intellect and will to act. He acquires habits to strengthen these faculties so that he may act easily and unhesitatingly. He needs grace which is infused into the soul, and with it comes the supernatural virtues so that he may merit for his ultimate, supernatural goal. Sin is the only barrier to the realization of that end. It is necessary therefore that moral theology give serious consideration to sin, the mystery of iniquity.

St. Thomas tells us why man is sinful from a psychological point of view. He writes: " In homine est duplex natura, scilicet rationalis et sensitiva. Et quia per operationem sensus homo pervenit ad actus rationis, ideo plures sequuntur inclinationes naturae sensitivae quam ordinis rationis: plures enim sunt qui assequuntur principium rei, quam qui ad consummationem perveniunt. Ex hoc autem vitia et peccata in hominibus preveniunt quod sequuntur inclinationem naturae sensitivae contra ordinem rationis " (Ia-IIae, Quaest. LXXI, A. 2, ad 3).

Man is composed of body and soul, matter and spirit, sense and reason. Since the sin of Adam, the will no longer is in complete and perfect control of intellect and sense appetite. Material things attract these faculties to act and their appeal is more alluring than the spiritual. The external principles of the human act, law and grace, direct and assist man in the struggle. Sin is contrary to law, depriving the soul of sanctifying grace; it is a bad human act, a deordination of reason. Hence the necessity of a scientific study of this great evil in its nature, its cause and in its effects.

In the first part of the work the author distinguishes the place sin occupies in conscience. Sin may exist side by side with virtue. It is not the same as an evil tendency, but if repeated frequently it generates a vice. He defines sin as a human act not in accord with reason, expressing an inordinate love for a created good.

At this point in the book we might expect an exposition of the Augustinian definition of sin. The theme of the book from this point is to show in detail that sin is an unregulated human act. The paradox of sin consists in this, that the sinner does not primarily intend to act contrary to the rule of reason: he does not will sin as an evil but as something good. But therein lies the paradox, for in so doing, in turning from the rule of reason, and by that from God, he commits an offence. Hence the two aspects of sin—conversion and aversion. This helps to explain why persons who protest their love for God still daily offend Him by sin.

Evil cannot have a cause, for evil is a lack of being. In this connexion, however, we speak of the lack of being in the act of sin, the absence of that perfection which the act should have. The internal causes of sin are the intellect, the will and the sense appetite in as far as this is under the power of the will. The external causes are the world, the flesh and the devil. These latter cause one to sin rather by persuasion and attraction. Especially good is the division on how one sin may be the cause of another sin.

The effects of sin may be reduced to the primary effect of the loss of sanctifying grace. St. Thomas enumerates four: the darkening of the intellect, the malice of the will, the slackening of the power of the irascible appetite, and the inordinate desire of the concupiscible

appetite. The author treats the stain which sin leaves on the soul and the punishment which sin merits at length in this final part of the book.

Throughout the work Father Noble quotes the Angelic Doctor copiously. The book is constantly insisting on the unreasonableness of sin, and the proofs adduced are convincing. An index would make the work more useful, as would a complete bibliography. The device of referring the reader to another author for the sources is bound to be regarded as a defect by the scholar.

This book is invaluable as a study of sin, delineating the psychology involved in the faculties sinning, distinguishing the primary tendencies and the vicious accentuations of the mystery of iniquity. To know what sin is makes it easier to see in what fidelity to God consists. This work will be helpful to the layman and to the confessor. The latter especially in fulfilling his office of judge, doctor, physician and father will find it based upon principles that are perennial. It is encouraging to see speculative works appear in a world so devoted to legalistic casuistry.

To a sophisticated world the author insists that sin is something real—a bad human act—that leads man away from his ultimate, supernatural end, God. And better still, Father Noble proves his point.

DAS HEIL DER VOLKER. Von Hermann Franke. Mit einem Gelitwort von Professor Dr. Karl Adam. Verlag Ferdinand Schoningh, Paderborn. 1937. Pp. 160.

The Nazi position in regard to the excellence of the German race is giving rise to a considerable literature on both sides of the question. The present volume in eight brief chapters is a patient and inoffensive attempt to give the theology of race in refutation of the pseudo-mysticism of race current in Germany. The author attempts to give from Scripture, the liturgy and the Fathers the key to the relationship between race and Christianity. He makes liberal use of quotations from current literature on the subject. The preface is dated on " Salus Populi " Sunday, and the title is borrowed therefrom. The author's approach is largely liturgical and, as Karl Adam points out in a foreword, the book breathes the spirit of Maria Laach.

Franke begins with chapters showing the social character of salvation; he points out the constant emphasis in the sacred writings on the people of God rather than on the individual. He dwells on St. Ambrose's Roman expression *salus publica.* The people of God in the highest sense is the Church of Christ. The coming of Christ was the " fulness of time " for the world, but for the individual nation it is the precise time in which that people submits to Christ. When a nation is converted it is chiefly Christianity which is the giver, but

the nation also brings peculiar gifts to the Church, and the conversion of each people enriches Christianity in a special way.

The author refutes the theory of Wilhelm Stapel that the coming of Christ fulfilled the law of the various nations just as it fulfilled that of the Old Testament. The *Volksnomos* of the Germans was intrinsically deficient inasmuch as it lacked the first commandment of the decalogue.

Though the Church is essentially the same for all peoples and the members of the Church do not differ essentially from each other, yet there are accidental differences among the peoples. Hence one recognizes a German catholicity, theology, and piety, and there are German saints.

The people must be taught to live Christianity, for it is a life and no mere teaching. They must learn to participate in the mystery of Christ's redeeming death renewed in the Mass, and must be brought to realize that it is the royal act of public worship.

All nations are called to the gospel; some refuse the invitation; some repudiate Christianity after embracing it. The nations will have to answer at the tribunal of Christ the King, in whom all authority is vested as the *auctor* of all things.

Book Notes

The measures taken by the Federal and State authorities to care for the poor and needy have been impressive. That this secular relief, which was made necessary by the devastating depression of recent years, was by no means perfect, is recognized on all sides. At the same time, it was well-intentioned and not by any means ineffective. But in contrast with the religious system of relief, based on Christian principles, it left much to be desired, as the Reverend Doctor Steinbicker, of the Archdiocese of Cincinnati, amply shows in his excellent study on *Poor-Relief in the Sixteenth Century*. It is interesting to note the mutual influence of the secular and the ecclesiastical policy in caring for the destitute, as Father Steinbicker, traces it through the last three centuries. For this reason mainly his volume is a most timely contribution to the problem of relief, seeing that we are becoming more and more conscious of our obligation, both as citizens and as Catholics, to go to the assistance of all our fellows who are in need. It is one of the good by-products of the terrible business depression that we have definitely turned our attention to the best methods of aiding and protecting those who are unable to find gainful occupations, because of sickness, old age, and the other industrial and economic maladjustments of this machine age. (*Poor-Relief in the Sixteenth Century*. The Catholic University of America, Washington, D.C. 1937. Pp. xxxii-272.)

Roses Fall Where Rivers Meet, by Father Albert Dolan, O.Carm., adds another volume to the fast-growing library of books on the Little Flower, Saint Therese of the Child Jesus. The symbolic meaning of the title of this new work is that the two great rivers of love meet and form a third stream in the Saint's "shower of roses". (The Carmelite Press, Englewood, New Jersey.)

Bulletin 48, of the Catholic Hospital Association of the United States and Canada contains 24 pages of *Resolutions* of the Twenty-Second Annual Convention, held at Chicago, last June. Among other resolutions adopted were those making succinct and wise comment on the spiritual influence in social welfare activity, contraceptive practice, centralized control of medical service, the hospital as an educational centre, the group hospital service plan, the Catholic hospital's policy on public relations, labor unions and hospitals, maternal and infant welfare. The attitude taken by the Association on these important questions has ecclesiastical authorization, and will be helpful to our readers.

At this season of the year, when samples of Christmas cards are in our daily mail, it is far from pleasant to note that the pictures and mottoes reflect precious little of the Christmas motive. It is a shame that the meaning of the feast of the Nativity is being gradually ruled out of the thoughts of the people by these senseless cards. They are pretty enough, but utterly inappropriate as vehicles of greeting between Catholics. Fortunately, there are still some of the proper kind of Christmas cards to be had.

The monks of St. John's Abbey, Collegeville, Minnesota, have just published a paper-bound brochure of 101 pages, entitled *Political Theories and Forms*. It is the third volume of a series of books on social problems, the first two being *Social Concepts and Problems*, and *Economics and Finance*. The basic Christian concepts of the State, showing the foundation, purpose and limitations of civil government, form the subject of the latest of these manuals. The other two volumes of the series discussed the need and purpose of civil society and the origin and basis of civil power. The treatment is simple, but fundamental, so that the manuals (30 cents a copy) are well worthy of commendation for individual or group study.

The Hidden Life of Christ, by the Rev. Thomas A. Becker, S.J., is a collection of papers which appeared in *The Messenger of the Sacred Heart* (Apostleship of Prayer, 515 East Fordham Road, New York, 1937). The author designates the contents as "simple considerations" which aim to be of service to the devout Catholic reader, either as spiritual reading or as material for mental prayer. Hence the book is not

so much a narrative of what we know about the hidden life of our Lord as a moral application of the lessons taught by the events connected with Christ's coming, and extended from the birth up to His public life. The matter is usually solid; but the author would have done better had he taken his illustrations and examples from current American life. He refers often to the ancients—the Greek philosophers and poets, the Latin satirists. Such references are good, of course, but it would be more profitable to connect religion with the thoughts and experiences of the people here and now.

I Remember Maynooth, by Don Boyne, makes more than the usual appeal of personal reminiscences. We react naturally to the element of the first person in a narrative where the evidence of things remembered is direct and a part of life. Moreover, we want to know all that we can know legitimately about what is called the group life of men, the impressions made by institutions that lay claim to the right and power of training men for the "professions", for a place in the work of the world.

These returns to the courts of memory are worthwhile just because they belong to the life in Maynooth that is not past. It is not the ego of the reminiscent writer, it is the environment, the work and routine of which every student is a living part that hold the attention of the reader. Things of precedent and example are reminders that may help to solve problems, or show a way, at any rate, to train men practically for the work of their calling. (Longmans, Green: New York. Pp. xi + 132. ($2.00.)

The God who creates also directs His creatures to their last end. In language that is as free as possible from technicalities, Dr. Garrigou-Lagrange in his latest book, *Providence,* treats of the existence of God and of His providence; of those perfections of God which His providence presupposes; of providence according to Revelation; of self-abandonment to God's providence; of the relation of providence to justice and mercy.

While the book is thoroughly scientific, no hardship is imposed on the intellect by its scholarship. Its chief purpose is to convince the individual that there can be no place for agnosticism and general indifference concerning the supernatural, and that the purpose of the divine governance is to show forth that divine goodness which is one day to bestow an eternal happiness upon the individual, and maintain it forever within him.

Dom Bede Rose, who translated *God, His Existence and His Nature,* which covers practically the same subject matter as *Providence,* but from a purely speculative point of view, has done another fine job of translating. (St. Louis, Mo. B. Herder Book Co., pp. xi + 389.)

Literature needs a philosophy of life. Father McCarron in *Realization: A Philosophy of Poetry,* describes a philosophy of poetry in the Catholic manner. Poetry is concerned with things; things are related to one to another and to the poet. Thus interrelation is the material of poetry. He defines poetry as "the thing awaiting vision". And again, "an attempt to establish some relation between ourselves and some object".

The poet reveals things to us that we see every day without realizing their beauty and wonder. The basis of poetry is the realization of concrete objects or of subjective states.

God is the unifying principle of all things because He is being as such. The great distance that persists in our minds between the Absolute Beauty and a creation containing death and evil is traversed by the Word God has sent us, the God-Man. Christians believe that the meaning of life is centered in the Cross of Christ.

Why then are not all poets Catholic? Truth needs the compliment of Christ. The pagan poet who sees the interrelation of all things and has the power of words will be more of a poet than the Christian who is too timid to see the things under his very nose and can only repeat what others say.

The book is copiously illustrated by classic examples of the best poems. A fault in the continuity of the work is the form it takes, namely a series of notes.

Every Catholic who has any appreciation of poetry will find this little book interesting and stimulating. (New York and London: Sheed and Ward; 1937; pp. 129.)

Books Received

BIBLICAL.

THE CHURCH AND THE GOSPELS. By Joseph Huby. Translated by Fenton Moran. Sheed & Ward, New York City. 1937. Pp. 231. Price, $1.75.

PRAELECTIONES BIBLICAE AD USUM SCHOLARUM, a R. P. Hadriano Simon, C.SS.R., S. Script. Lectore, Incoeptae: Vetus Testamentum. Liber alter de Veteris Testamenti Doctrina sive de Libris Didacticis V. T. Auctore R. P. Ich. Prado, C.SS.R., P. I. B. Exalumno. Casa Editrice Marietti, Torino, Italia. 1937. Pp. viii + 275. Prezzo, Lib. It. 20.

THE NEW TESTAMENT. A New Translation from the Original Greek. By the Very Reverend F. A. Spencer. Edited by Charles J. Callen and John A. McHugh. The Macmillan Company, New York City. 1937. Pp. xv + 719. Price, $4.50.

THEOLOGICAL AND DEVOTIONAL.

THE PRIEST'S WAY TO GOD. By the Reverend Thomas Plassman, O.F.M. Saint Anthony Guild Press, Paterson, N. J. 1937. Pp. xix + 355. Price, $2.00.

COMMENTARIUS IN SUMMAM D. THOMAE. De Verbo Incarnato et Redemptore. By the Rev. Auguste Ferland, S.S., S.T.D. Grand Seminaire, Montreal, Canada. 1937. Pp. xviii + 318.

I ALSO SEND YOU. By the Reverend Thomas H. Moore, S.J., Fordham University Press, New York City. 1937. Pp. ix + 180. Price, $1.50.

MANUAL FOR OBLATES OF ST. BENEDICT. By the Rt. Rev. Alcuin Deutsch, O.S.B., Abbot of St. John's Abbey, Collegeville, Minn. St. John's Abbey Press, Collegeville, Minnesota. 1937. Pp. 341. Price, $1.00.

HOURS OF CONTEMPLATION. By Canon Adalbert Brenninkmeyer, D.D. P. J. Kenedy & Sons, New York City. 1937. Pp. 107. Price, $1.00.

THE ROAD OF PAIN. By the Reverend Hugh F. Blunt, LL.D. Joseph F. Wagner, Inc., New York City. 1937. Pp. iv + 194. Price, $1.50.

PUBLICATIONS OF THE SCHOOL OF CANON LAW, THE CATHOLIC UNIVERSITY OF AMERICA, Washington, D. C. Price, $2.00 per copy.

The Administrative Removal of Pastors. By the Rev. Maurice Connon, J.C.D. Pp. 153. *Custom.* By the Rev. Merlin J. Guilfoyle, J.C.D. Pp. 145. *The Introductory Libellus in Church Court Procedure.* By the Rev. John J. Kealy, J.C.D. Pp. 120. *Suspension of Clerics.* By the Rev. E. G. Rainar, C.SS.R., J.C.D. Pp. 249. *Witnesses in Criminal Trials of Clerics.* By the Rev. James A. Hughes, J.C.D. Pp. 140. *The Clerical Obligations of Canons 139 and 142.* By the Rev. Joseph B. Brunini, J.C.D. Pp. 121. *The Simple Convalidation of Marriage.* By the Rev. James H. Brennan, S.S., J.C.D. Pp. 130. *Oaths in Ecclesiastical Courts.* By the Rev. Eugene J. Moriarty, J.C.D. Pp. 110. *The Administration of Temporal Goods in Religious Institutes.* By Rev. James E. McManus, C.SS.R., J.C.D. Pp. 189. *Canonical Provisions for Catechetical Instruction.* By the Rev. Raymond J. Jansen, J.C.D. Pp. 148.

LITURGICAL.

THE LITURGICAL YEAR. An Explanation of the Cycles, Seasons, and Feasts of the Ecclesiastical Year. By the Reverend Leon A. McNeill, M.A., and Angela A. Clendenin. The Catholic Action Committee, Wichita, Kansas. 1937. Pp. 67. Price, 25c.

TALKS TO ALTAR-BOYS. By the Reverend Fulgence Meyer, O.F.M. St. Francis Book Shop, Cincinnati, Ohio. 1937. Pp. 85. Price, cloth, 75c.; paper, 25c.

THE RITE OF BAPTISM OF ADULTS. By the Right Reverend Monsignor W. R. A. Marron. The Liturgical Press, Collegeville, Minnesota. 1937. Pp. 62. Price, 10c.

PHILOSOPHICAL.

POLITICAL THEORIES AND FORMS. Compiled and published by St. John's Abbey, Collegeville, Minnesota. 1937. Pp. 101. Price, 30c.

LA PHILOSOPHIE CHRÉTIENNE JUSQU'À DESCARTES. III. Les systématisations scolastiques de la philosophie chrétienne. Par le R. P. B. Romeyer, S.J. Bloud et Gay, Paris. 1937. Pp. 186. Prix, 12 fr.

MEN AND TENDENCIES. By E. I. Watkin. Sheed & Ward, New York City. 1937. Pp. ix + 316. Price, $3.50.

ELEMENTA PHILOSOPHIAE THOMISTICAE. Tomus Primus: Logica, Cosmologia, Ontologia. Par Emile Filion, P.S.S., D.Ph. Librairie Beauchemin Limitee, Montreal, Canada. 1937. Pp. x + 541. Prix, ——

MEDIEVAL UNIVERSALISM AND ITS PRESENT VALUE. By Etienne Gilson, Professor of Philosophy, College de France. Sheed & Ward, New York City. 1937. Pp. 22. Price, 35c.

PARISH SCHOOL ADMINISTRATION. By the Reverend Paul E. Campbell, A.M., Litt.D., LL.D., Superintendent of Schools, Diocese of Pittsburgh. Joseph F. Wagner, Inc., New York City. 1937. Pp. ix + 177. Price, $1.75.

CHILD PSYCHOLOGY AND RELIGION. By a teacher of those who teach religion. P. J. Kenedy & Sons, New York City. 1937. Pp. xi + 138. Price, $0.70 postpaid.

THE CRISIS OF CIVILIZATION. By Hilaire Belloc. Fordham University Press, New York City. 1937. Pp. 245. Price, $2.50.

HISTORICAL.

THE DISSIDENT EASTERN CHURCHES. By Donald Attwater. The Bruce Publishing Company, Wilwaukee, Wisconsin. 1937. Pp. xviii + 349. Price, $3.50.

AND THEN THE STORM. By Sister M. Monica, Ph.D. Longmans, Green & Company, New York City. 1937. Pp. vii-231. Price, $2.50.

SORROW BUILT A BRIDGE. A Daughter of Hawthorne. By Katherine Burton. Longmans, Green & Co., New York City. 1937. Pp. 288. Price, $2.00.

THE LIVES OF THE SAINTS. By the Reverend Alban Butler. Edited, Revised, and Copiously Supplemented by the Reverend Herbert Thurston, S.J. and Norah Leeson. Vol. VI.—June. P. J. Kenedy & Sons, New York City. 1937. Pp. xv-408. Price, $2.90 postpaid.

A REPORTER AT THE PAPAL COURT. A Narrative of the Reign of Pope Pius XI. By Thomas B. Morgan. Longmans, Green & Co., New York City. 1937. Pp. vii-302. Price, $3.00.

L'INFIRMIÈRE EXEMPLAIRE, JEANNE MANCE AU CANADA. Par Jeanne Danemarie. Collection "Idealistes et Animateurs". Bonne Press, Paris. 1937. Pp. 192. Prix, 8 fr.

EPISTULARUM ROMANORUM PONTIFICUM AD VICARIOS PER ILLYRICUM ALIOSQUE EPISCOPUS. Collectio Thessalonicensis: ad Fidem Codicis Vat. Lat. 5751, recensuit C. Silva-Tarouca, S.J. Pontificia Universitas Gregoriana, Roma. 1937.

MISCELLANEOUS.

LETTERS TO HIS FIANCÉE. By Leon Bloy. Sheed & Ward, New York City. 1937. Pp. xxv-164. Price, $2.00.

LIBRARIES AND LITERATURE FROM A CATHOLIC STANDPOINT. By the Reverend Stephen J. Brown, S.J. Browne & Nolan, Ltd., Dublin, Ireland. 1937. Pp. 323. Price, *7/6 net.*

PAR TROIS ROUTES AMERICAINES. Par Guy De Larigaudie. Descleé, De Brouwer et Cie., Paris. 1937. Pp. 172. Prix, 18 fr.

THE CALL TO YOUTH. Series of Radio Talks arranged for Leadership Study. The National Council of Catholic Women, Washington, D.C. Our Sunday Visitor Press, Huntington, Indiana. 1937. Pp. 125. Price, $0.35.

JOY IN RELIGION. By the Reverend John B. Delaunay, C.S.C. Pp. 40. Price, 15c. *The "Lost" Radiance of the Religion of Jesus.* By the Reverend Thomas A. Carney. Pp. 40. Price, 15c. *World War on God.* By Victoria Booth Demarest. Pp. 22. Price, 10c. 1937. Our Sunday Visitor Press, Huntington, Indiana.

BROTHER PETROC'S RETURN. By S. M. C. Little, Brown & Company, Boston, Mass. 1937. Pp. 249. Price, $1.75.

COULD YOU EXPLAIN CATHOLIC PRACTICES? By the Reverend Charles J. Mullaly, S.J. The Apostleship of Prayer, New York City. 1937. Pp. vi + 184. Price, $0.25.

THE PROFESSOR VISITS A MONASTERY. By the Reverend Maurus Ohligslager, O.S.B. The Abbey Press, Saint Meinrad, Indiana. 1937. Pp. 24.

RUTHERFORD UNCOVERED. A Résumé of the Reasons that lay Behind Jim Brown's Manifesto. By the Reverend Richard Felix, O.S.B. Our Faith Press, Pilot Grove, Missouri. 1937. Pp. 34. Price, 10c.

ANNUARIO PER L'ANNO ACCADEMICO XIV: 1935-36-XIV E PER L'ANNO ACCADEMICO XV: 1936-37-XV. (Università Cattolica del Sacro Cuore). Società Editrice "Vita e Pensiero", Milano, Italy. 1937. Pp. 13-700.

A PHILOSOPHICAL AND THEOLOGICAL DISCUSSION OF THE RECENT ITALO-ETHIOPIAN CONFLICT. By the Reverend P. I. Vitali, O.F.M., St. Peter's Rectory, Pittsburgh, Penna. Pp. 13.

THE SLAUGHTER OF INNOCENCE. By Dan Gilbert. The Danielle Publishers, San Diego, California. 1937. Pp. 124.

COMMUNISM. A Deadly Foe to the Christian Faith assuming the Guise of Christianity. By John Horsch. The Bible Institute Colportage Association, Chicago, Illinois. 1937. Pp. 30. Price, 15c.

MARYKNOLL PAMPHLETS:

Chinese Apostles. By the Reverend T. V. Kiernan, M.M. Pp. 29. *Native Sisters in the Orient.* By the Reverend Robert E. Sheridan, M.M. Pp. 32. *Father Burns Among Manchu Bandits.* By the Reverend J. Clarence Burns, M.M. Pp. 35. *Christ in the Philippines.* By the Reverend R. E. Sheridan, M.M. Pp. 32. The Maryknoll Fathers, Maryknoll, N. Y. 1937. Price, 5c. each.

PAMPHLETS FROM THE PAULIST PRESS, New York City.

"Blessed are They that Mourn". By the Reverend Paul Ward, C.S.P. Pp. 31. *When Evening Comes.* Thoughts for Advancing Years. By the Reverend Donald L. Barry, C.S.P .Pp. 31. *The Constitution and Catholic Industrial Teachings.* By the Right Reverend Monsignor John A. Ryan, D.D. Pp. 32. *Prices in the United States.* By the Reverend John F. Cronin, S.S., Ph.D. Pp. 32. *Economic Power in the United States.* By George T. Brown, Ph.D. Pp. 32. *The Struggle for Social Justice.* By the Reverend John A. O'Brien, Ph.D., LL.D. Pp. 31. *Credit Unions.* By Frank O'Hara, Ph.D., Catholic University of America. Pp. 24. The Paulist Press, New York City. 1937. Price, 5c. each.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY, LONDON, ENGLAND.

Feast Day Devotions. By Mrs. Maxwell-Lawford. Pp. 63. *Trust in God.* Notes of Retreats given by the Reverend Daniel Considine, S.J. Pp. iv-40. *For Boys and Men.* By the Reverend J. Leo McGovern. Pp. 40. *The Good Shepherd.* By Sister Mary Dominica, O.P. Pp. 24. *The Church in Spain—Rich or Poor?* By the Reverend Thomas J. Feeney, S.J. Pp. 23. *Cardinal Merry del Val.* By the Reverend John P. Carroll-Abbing. Pp. 33. The Catholic Truth Society, Eccleston Square, London, S. W. 1. 1937. Price, Twopence each.